

CANADA'S

GREATEST NEED

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CANADA'S GREATEST NEED

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SURVEYOR'S CAMP IN A BRITISH COLUMBIA FOREST

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[Grand Trunk Railway

CANADA'S GREATEST NEED

BY THE REV.

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"The Brigade"*

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NOTE

THIS volume, which has been specially prepared for the use of Study Circles, will, it is hoped, appeal to all who desire to understand and, as far as lies in their power, to contribute towards the supply of "Canada's greatest need". The responsibility for issuing the volume as it now appears belongs to the Society by which it is published. Each chapter has been read and revised by a committee of persons who have had experience in the conduct of Study Circles. The grateful thanks of the Society are due to the High Commissioner for Canada, the Agent General for British Columbia, J. A. Longley, Esq., the Archbishops' Western Canada Fund, the representatives of the Canadian Pacific and Grand Trunk Railways, the Church Missionary Society and the Navvy Mission Society for permission to reproduce photographs, and to the

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THE EDITORIAL SECRETARY.

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CHAPTER I.

THE CHARM OF THE LAND.

THE eyes of all Europe are upon Canada. Its fertility and mineral wealth, its immense resources and possibilities are calling the hard-pressed workers of the Old World to a fuller, better, and richer life in its vast Dominion ; and thousands of immigrants are pouring in day by day to claim it for their own. This movement of immigration is all quite new in its importance—a movement of to-day, a great fact going on in our very midst, which we hardly realize as we say good-bye to brother or sister or son or daughter who is leaving us to help build up this great new nation and subdue this great new country.

This does not mean that Canada has had no place in our thought or our Empire in past years. We have most of us been thrilled by the romances of Fenimore

The importance of Canada to-day.

Ideas about Canada in the past.

Cooper; we have pictured to ourselves the contact of the noble savage with the intrepid traders and trappers, who won a splendid existence out of incredible hardships. Our thought of Canada was mostly of a barren land, where life was stern, and only the spirit of adventure justified the colonist in leaving his comfortable home, and seeking an heroic livelihood amid her snows and forests.

That was but the latest echo of an old, old idea. It is said of the warm-blooded Spaniards who touched on the lone, north land in their search for gold, that they sailed away disappointed, muttering *Aca nada* — "There is nothing there". "*Acanada*" it has remained these 300 years for us, until suddenly to-day all is changed, the prairie waste—to single out but one example—has become a mine of wealth that will long outlast coal, gold, or diamonds. Canada has become a land of glory—the richest possession of the Imperial Crown.

Yes, once they shrugged their shoulders, those travellers of the sunny South. Let the English go North, said they, to the

Kannathas, the poor collection of Indian huts ; and the sneer became the name for a land where many a strong man and true woman to-day are finding a good life and a real one.

What then does Canada mean to-day ? The re-sources of the Dominion. Lord Dufferin, once Governor-General of Canada, has put it admirably. "Picture to yourselves," he says, "a domain nearly as large as Europe, stretching from the Atlantic to the Pacific Ocean, with its southern extremity in the same latitude as the South of France, and its northern boundary along the shores of the Arctic Ocean. Possessing the finest forests in the world, widely spreading coal-fields, most extensive and productive fisheries, watered by the most remarkable natural distribution of lakes and rivers, enriched with all the varieties of minerals, and now known to possess an enormous area of fertile prairie-lands, destined to become the future granary of England,—this vast country reaches, as the crow flies, from ocean to ocean, 3500 miles ; with an area south of the latitude of St. Petersburg of at least 2,000,000 square miles capable of

cultivation, and of which fully one-half produces every crop grown in Great Britain."

If the whole of the rest of the world were suddenly to be submerged, Canada could still form a little world of itself, entirely self-sufficient,—so extraordinarily rich is it in all that goes to make human life generous and healthy. But Canada is not isolated like the famous island of Robinson Crusoe; it is bound by geographical and political links to the Empire and the world. This vast Dominion with its inexhaustible resources, only just realized at anything like their true worth, is part of the inheritance of the British Empire, whose future intimately concerns every one of us. The largest of all our imperial possessions, it is twice the size of India and almost as large as Europe; and it has been said with truth that if Australia were set down upon our dominions in North America, it would stand in them as a cup in its saucer. So vast is it that if the entire population of Scotland were suddenly transported to Canada, every person would not need to be satis-

fied with merely three acres and a cow, but would have a whole square mile to himself. Three hundred thousand cities the size of London might be built in Canada, and yet there would be tens of thousands of square miles to spare.

Far away in the North-west corner of **Provinces.** America lies Alaska, which belongs to the United States, and is separated from Canada by the meridian 141 degrees west. The bleak narrow country of Labrador is a dependency of Newfoundland. With these two exceptions the whole northern part of the Continent is within the Dominion. Canada consists of nine Provinces and the North-west Territories. The Provinces are Nova Scotia, Prince Edward Isle, New Brunswick, Quebec, Ontario, Manitoba, Saskatchewan, Alberta, British Columbia. The North-west Territories, Yukon, Mackenzie, Franklin and Ungava still remain separate, but there is a proposal on foot to incorporate them in the Provinces.

The New World, as we call this North **Geological Formation.** America and Canada, was at one time more closely connected with the Old than

it is now. Geologists tell us, that if we could go back far enough we should find Britain part of a great continent which included Europe, South Africa, and what is now the Indian Ocean. Then, probably, there was continuous land from North-west Europe through Iceland to Greenland and North America. By this track the early races of mankind crossed to America, and there, after some world cataclysm had separated the Old World from the New, became a specialized type different from any other. Yet, in spite of this separation, the Old World and the New are in many ways alike. When first the land emerged from the waters—for both geology and Holy Scripture lead us to believe that the earth was once covered with water—it is obvious that the oldest and the hardest rocks would form the great mountain ranges. These are sometimes called Laurentian rocks, and are characterized by great wealth of minerals; they are found all the world over—in Wales and Scotland as much as in Asia or America. In Canada they form a great **V**-shaped plateau extending from

the northern and eastern shore of Labrador round the north of the great lakes and thence north-westward to the Arctic Sea. In the centre of this V lies Hudson Bay, a great salt-water sea cutting right through the land mass of Canada to within 300 miles of Lake Superior, while round it are the fertile plains of Eastern and Western Canada. Its surface is gentle and undulating, and in the depressions are considerable areas of fertile lands; but as a whole the region cannot support a large agricultural population. The eastern and western borders of the continent rise in two main systems of mountain chains, of more modern birth than the Laurentian plateau, known respectively as the Appalachian and Cordilleran systems. The former dies out in Eastern Canada and Newfoundland, while the latter (which forms the backbone of the continent) has its highest summits in Northwest Yukon, where Mount Elias has an altitude of 18,010 feet. It is continued through Mexico and the Andes to Cape Horn. Between the Laurentian plateau and the Appalachian Mountains lies the

fertile plain of the great lakes and the St. Lawrence Valley, which as yet contains the larger portion of the population of Canada, while between the Laurentian plateau and the Cordilleran chain lie the vast plains and prairies of Western Canada.

ceans.

Canada is the only continent in the world washed by three great oceans. To the North is the Arctic Sea. From it cold currents carry great icebergs South to melt in the warm Gulf Stream. All travellers to Canada are familiar with the fantastic shapes which float past their steamers, and sometimes threaten them with destruction. Occasionally they turn turtle in the water, occasionally they "calve" and huge pieces break off with deafening explosions. The meeting of the cold and warm currents gives rise to fogs, which are particularly dense about the coasts of Labrador and Newfoundland and add to the perils of navigation.

astline.

To the East the Atlantic is the great waterway to the Old World; and on the West the Pacific stretches across to Asia. Each ocean has its own distinctive type

of coastline on the shores that enclose it. "The Pacific coasts are steep and high, and are formed in the main by mountain ranges parallel to the shores; its Asiatic coast is hung with festoons of islands, and remains of similar island chains occur off its American coast. The Atlantic shores, on the contrary, are low and shelving, except where they pass round the margins of high plateaux or cut across mountain chains, of which the directions are rarely parallel to the shores. The islands are few and irregularly scattered instead of being hung in festoons. Moreover, both Atlantic shore lines follow the same course, as if moulded by the same influences: thus the Gulf of Guinea occurs opposite the projection of Brazil; the Mediterranean offset on the East corresponds to the Carribean on the West; the eastward recession of Europe is followed by the eastward advance of America."

This extraordinary length of coast line—more than 12,000 miles in all—exercises a very important influence upon the climate and the productions of Canada, which we shall describe in more detail

later. For the moment let us notice only that Hudson Bay, dividing the land area of Canada into two parts, has been a determining factor in Canada's history. To the East¹ is Old Canada: to the West the New Canada, which is calling the whole world to come and claim it. Around its shores is that Arctic region, stretching away to the far West, which has done more than anything else in the past to influence men's opinions of Canada. "Quelques arpents de neige" was Voltaire's cynical summary of the country which France lost to England.

Forests.

After the coast line, waterways, mountains and forests are the prevailing characteristics of the land. They act and interact to produce almost every variety of climate and temperature. Eastern Canada stands by itself. It is the great forest region. All the land under occu-

¹ By the East is here meant the maritime Provinces, with Quebec and Ontario: the coast line of the former, except for 100 miles on Hudson Bay, is entirely confined to the gulf and estuary of the St. Lawrence: the latter has no coast line. It serves to link up the maritime Provinces with the Prairie Land.

pation is cleared forest land. The immense sub-Arctic forest, which reaches from Atlantic to Pacific with a width varying from 200 to 300 miles, and consists largely of black and white spruce (*Abies nigra* and *Abies alba*) and larch (*Larix Americana*), passes into the forests of deciduous trees of great variety and number—at least sixty-five varieties are to be found in Ontario alone.

Western Canada is the region of the great prairies. Here with considerable range of temperature, there is but a moderate rainfall, and the forests on its eastern border are mostly coniferous in type and often attain gigantic size, on account of the excessive humidity of the climate. This coniferous forest in Central Canada is skirted by a belt of intermittent forest of aspen (*Populus tremuloides*), from fifty to a hundred miles wide. Across the Rockies on the Pacific coast, the climate is oceanic, with small variation in temperature, but heavy rainfall.

We have already hinted at the im-
portance of Canada's mountains in the
general formation of the continent. The

Mountains.

glory of Canada lies in the majestic range of the Rockies, which run the full length of the western coasts at a distance from them of about a hundred miles. They dominate the plains and prairies. The average height of their crest is about 10,000 feet. Upon their snowbound tops lakes and glaciers abound. One of these latter contains 120 square miles of ice. Some of the lakes—Lake Louise under the Cascade Mountains, or Lake Macarthur near Banff—remind the traveller of the Austrian Tyrol, by the manifold play of their iridescent colour.

While the Rockies generally maintain an average height of 10,000 feet, as already mentioned, there are several low passes, or “saddles,” across which the railway is constructed. They surprise us with their quaint names—“Kicking Horse Pass,” for example, or “Old Man coming down from the Crow’s Nest”. Amongst the highest ranges lie vast tablelands, called *parks*, from which flow down the immense rivers of the West, fed by the melted snows and ice of the glaciers. They have cut deep cañons or gorges in



GIANT TREES IN STANLEY PARK,
VANCOUVER



MOUNT ABERDEEN IN THE ROCKIES

the rocks. The effect of volcanic action is shown by the existence of fossil forests, boiling springs, and lava beds, which have twisted the rocks into a number of fantastic shapes.

From the foot of the Rockies away east **Prairies.** to Winnipeg stretches the wonderful prairie-land, 1000 miles in length and 400 miles in breadth. Saskatchewan, Alberta and Manitoba contain this wonder of the world. Before 1905, when the change was made, what is now Saskatchewan and Alberta was divided between the four territories of Saskatchewan, Assiniboia, Alberta and Athabasca. Manitoba is the heart of Canada : it lies half-way between the Atlantic and the Pacific, and between the Arctic Ocean and the Gulf of Mexico. It has recently been much enlarged so that now it is bounded on the East by Ontario, on the West by Saskatchewan, on the South by the United States ; on the North its boundary is Hudson Bay.

The whole prairie land is large enough to take in France, Germany, Austria, and Italy, and still leave room to walk round.

In its history lies the real romance of Canada. Once it was the haunt of the buffalo and the coyote, the happy hunting ground of the Red Indian. To-day it is one of the chief wheat fields of the world. "What gold was to California and Australia, wheat is to the Prairie Provinces, only the harvests of wheat yield more certain and satisfactory returns."

Lakes and
Rivers.

No less striking a feature of Canada are the lakes and rivers, which form a perfect network on its surface. The wonderful St. Lawrence River rises over 2000 miles from the sea, away in the interior, and flows through a great chain of lakes till it empties itself in the Gulf of St. Lawrence. Its basin has an area of 500,000 square miles. It is 100 miles wide at its mouth, and, except when it is covered with ice in the winter, large ships can sail up to Montreal. Its chief tributaries are the Saguenay and the Ottawa, while a number of lesser streams flow into it from the South. It flows from West to East, roughly parallel to the Amazon in South America.

The immensity of its volume can be estimated from the fact that with its lakes and tributaries the St. Lawrence holds about half the fresh water in the world. It is known by various names in its course. At its source it is called the St. Louis. Here it is fed by the rivers which flow from the ranges of mountains and highlands separating the slopes towards Hudson Bay from those to the South. Gradually swelling in volume, it flows into Lake Superior, the greatest fresh water lake in the world. Lake Superior is 400 miles long and 1700 miles round; all England might be sunk in its waters. Two hundred rivers at least empty themselves into its bosom, and through its heart runs the great St. Lawrence. Its shores are sometimes fertile with fields of barley and oats, which remind us of home,—sometimes with orchards of apples and pears,—sometimes with vineyards, tomatoes and fruits, which only a warm continental climate will produce in such luxuriant abundance. Sometimes they are majestic with high cliffs, masses of sandstone, like the celebrated Picture

Rocks. Sometimes they are busy with mines of silver, copper, and iron. It will help one to realize its immense size, if it is remembered that a ship is often out of sight of land; and that storm and shipwreck testify to the fury of wind and wave.

From Superior to Lake Huron the St. Lawrence roars along the famous rapids, called the Narrows or Sault St. Marie, which are separated from Lake Michigan by the Channel of Mackinaw. This latter is wholly in United States Territory. Lake Huron, which takes its name from an old tribe of Indians, who were exterminated by the savage Iroquois, is not as large as Lake Superior, but it would practically cover Ireland. Variouslly called the St. Clair and Detroit, the great river flows on. Next comes Lake Erie—narrow, but in length as great as the distance from London to Liverpool. Thence the river is called the Niagara, and its course is broken by the well-known Niagara Falls. Niagara is an Indian word which means “thunder of water”. Above the falls the river is more than half a mile wide, and

after passing through the upper rapids the water is divided into two sections by Goat Island. Then the whole volume plunges over a rocky ledge 1900 feet wide, in a sheer drop of 167 feet, five higher than the well-known Nelson Column in Trafalgar Square. This is the Horseshoe Fall. On the American side the fall is rather greater, but has less width. The falls discharge at least 100,000,000 tons of water every hour.

Once more the river seeks peace in Lake Ontario, where are the beautiful "Thousand Islands," a picturesque blending of wood and water. Ontario is the smallest of the lakes, and yet it could comfortably swallow up Switzerland! From Lake Ontario the river comes to its own as the St. Lawrence, with its crown of mighty cities, Ottawa, Montreal and Quebec, and so foams into the splendid Gulf of St. Lawrence and the Atlantic Ocean. Thus the flood of its mighty waters breaks almost against the very shores of Europe.

Wonderful as the St. Lawrence is, it is but one of the thousands of rivers—many

of them giants as the rivers of the world go—which find room and to spare even in Eastern Canada. New Brunswick has many ; the St. John River is especially worthy of note, not only for its natural length and breadth, but because it provided a waterway for the United Loyalist settlers who laid the foundation of the present prosperity of the Province. It is over 450 miles long from its source in the State of Maine to its mouth on the Bay of Fundy. Here it bursts into the sea through a rocky gap about 400 feet wide, where a curious phenomenon is to be noticed. At ebb tide there is a heavy fall towards the harbour, at flood in the opposite direction. Four times a day at half tide ships can pass through, and then it is navigable for 212 miles up to the Grand Falls. Some idea of its length can be realized from the fact that it would just comfortably reach from London to Perth ; and yet it flows through but a tiny corner of Canada. Here in the two Maritime Provinces of Nova Scotia and New Brunswick is a land nearly as large as England and Wales

together. If you were making a tour of Canada, you would soon go on to much bigger things. Quebec, which is only a tenth of the whole area of Canada, is three times as large as the United Kingdom, and Ontario its neighbour is four times as large as England : and then the millions of acres of Prairie land, the immense range of the Rockies and British Columbia beyond, where you might pack twenty-four Switzerlands side by side.

The largest drainage basin in the whole Dominion is the great inland sea called Hudson Bay. From East, South and West rivers and streams flow into the bay, pouring down from the Laurentian highlands. The greatest of them, the Saskatchewan-Nelson, rises far away in the Rockies. It drains a district twice as large as Australia. Flowing through deep rich black loam, it falls into Lake Winnipeg and emerges again on the North to be known as the Nelson. It is 1300 miles long.

Lake Winnipeg has an area of 8900 miles, and a drainage basin about twice as large as France. It has two satellite lakes, each about half its own size, water-

ing the richest variety of prairie land,—Lakes Manitoba and Winnipegosis.

From the Rocky Mountains the MacKenzie River flows into the Arctic Ocean, with the Finlay and the Peace as its chief tributaries. It too has its own chain of lakes, Athabasca, Great Slave and Great Bear Lakes. It has this distinction, that it flows from the hottest part of Canada to the coldest, from the most fertile soil to the most barren.

The drainage of the Pacific coast naturally stands by itself. It is characterized by rapid streams, which flow down from the Rockies into the sea. The chief river is the Fraser, which is 650 miles long and drains a district as large as Italy. It is famous for its quantities of salmon. The Yukon too is well known. It rises behind the coast range, and flows northward and parallel to the range to pass into Alaska. Its course is, however, in Canada for 640 miles. The beauty of the rivers is much enhanced by the forests of giant trees, which abound especially in British Columbia.

Mankind.

Such is the land, river, lake, mountain

and coast, as God has made it and kept it. But the earth was ever meant for life, and the natural life of Canada is abundant. Till the men of the Old World reached it, mankind was represented by the Red Indian, of whom the specialized type was the Eskimo. Probably they sprang from Pre-Mongol (Asiatic) and Pre-Caucasian (European) ancestors in a very remote past. For long centuries they roamed in freedom from sea to sea: living out their lives, unwittingly guarding the treasures of Canada for the generations to come and content to take for themselves what they found easily without effort. Mighty hunters and fierce fighters, they were cruel, hard, treacherous and little developed in art, science, or letters, though they were eloquent in speech, and advanced in political organization. We shall deal with them and their interesting history in a later chapter.

The animal kingdom is well represented. **Animals.** All manner of fur-bearing creatures exist in great numbers in the Arctic and sub-Arctic regions, bear, beaver, fox, sable, seal, ermine, marten, rat, musk-rat, otter, mink, lynx, skunk and wolverine. Their

pelts add to the comfort and perhaps the vanity—sometimes, alas! at the cost of terrible cruelty—of the well-to-do throughout the world.

A most interesting creature is the musk-ox (*Ovibos moschatus*) which obtains its scientific name because it resembles a sheep. It is covered with long hair, and has deep curving horns. It is smaller in size than Highland cattle, but it is extraordinarily hardy and lives even throughout the winter in the barren lands and the Arctic islands. Its flesh is good for food and nourishing, but is strongly tainted with a musk flavour. Its method of capture is interesting. Hunters hide themselves and discharge their guns. The musk oxen, deceived by the reports, which they take for thunder, huddle together and become an easy mark. On the other hand, if by any chance they catch sight of the hunter, they charge instantly and are dangerous quarry.

On barren ground caribou or reindeer, the moose, the magnificent elk and other deer, prong-horned antelopes, mountain sheep and goats abound. The bison or

buffalo, as it is more commonly called, is now practically extinct in its wild state.

The birds are represented by the usual **Birds.** migratory varieties. The most remarkable indigenous bird is the Canada jay (*Perisorens Canadensis*) commonly called the whisky-jack. It is astonishingly hardy, for it inhabits the sub-Arctic forests, and nests and hatches its young in the severe winter of February and March.

The sea-coast waters, rivers, and lakes, **Fish.** teem with fish; of which the most important are the whale, cod, salmon, bass, herring and lobster.

Such is the raw material of Canada. **To Industries.** us, who have learned its secrets, it is full of wealth and promise. It is a vast harvest waiting to be reaped, and extraordinarily rich and generous in its returns. No pains on the part of the growing Canadian nation have been spared to advertise its merits, and those who have made trial of it have found its merits as good as they have been painted.

A rapid glance at some of the industries of Canada will show how men have translated the raw material into wealth,

and how their success is stimulating thousands of others to follow their example. The fur industry is the oldest, and in some sense the most remarkable. Canada is the great fur-producing country of the world. The King's Coronation owes much of its splendour to the trappers of Canada. Ninety-five per cent of them to-day are Indians or half-breeds: but the life of adventure and solitude which trapping involves has always appealed irresistibly to hardy and adventurous spirits. The trapping is done mostly in winter, and the animals remain in the snares until they are collected and thawed in the home camp. The Great Northern Forest round Hudson Bay is the chief scene of the industry. The trappers collect their booty and exchange it at the Hudson Bay Company's depots at regular rates. It would be fair to call this the native industry of Canada, for only an Arctic or sub-Arctic region could make it possible.

Fishing.

Fishing and lumbering next demand our attention. The fishing industry, like the fur industry, is the largest in the world,



HAULING LOGS

[Grand Trunk Railway

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because Canada possesses no less than 12,780 miles of sea-coast—to say nothing of its lakes and rivers. This is remarkable enough in itself. The coast line of Great Britain, which is one of the largest in the world for its size, is 4300 miles, and its fishing industry sufficiently important. Canada's coast line is nearly three times the size of this, with a far greater variety of fish. In 1909 Canada's fishing fleet consisted of 1414 vessels and 39,965 boats, which employed no less than 71,070 men, while another 13,753 workers were directly employed in the industry on shore. How prolific are the waters and what is the magnitude of the industry may further be gathered from the fact that the annual export value of fish for the past few years has been over £1,250,000 annually.

If the waters of Canada offer an abundant wealth to the fisherman, the forests offer an equally abundant opportunity **Lumbering.** to the woodman or lumberman, as he is called. East and west of the Dominion lies a belt of forests. Practically the whole of Eastern Canada, the site of the great cities of to-day, was once

forest, and has only been cleared by long, patient toil. To-day it is the far West which offers the greatest opportunity. The forest area of British Columbia covers 180,000,000 acres. All kinds of trees flourish, cedars, pines, fir, giant larch or tamarack (which grows to immense proportions), oaks, elms, beeches, and chestnuts, which grow as they do in England. To this list must be added the maple, the sumach, the hickory and the birch, as peculiarly Canadian. From the maple tree in early spring, before it has grown into its autumn glory of scarlet, gold and purple, is drawn off the maple sugar. The maple leaf is the national emblem of Canada :—

Canada ! Maple land ! land of great mountains !

Lake land and river land ! land 'twixt the seas !

Wild grapes and berries are abundant, and the birch tree is still turned, as in the old Indian days, to every conceivable use. From it the Red Man built his canoes, worked its fibre into clothing and tenting ; to it in hard times he resorted for his food. Canada knows the value of its timber, and takes every care to preserve its trees.

On Arbor Day every year all boys and girls plant trees in selected parts of the Dominion.

In the old days the settlers began the work of their new home by making a clearing. It was only necessary to cut a ring of bark round the tree and rapid decay, or fire, soon brought it down. The Indians were particularly wasteful in their methods and frequently caused vast forest fires by their reckless conflagrations, often burning down a forest to ensure a better crop of the berries upon which they lived. The trees, although they provided timber for the homesteads or shacks, and fuel for the winter, were a hindrance to the earlier settlers. To-day, if trees have to be felled, it is usually done in winter when no other work is possible. In some cases a special machine, like an immense dentist's instrument, is employed, which tears the trees up by the roots!

Forest fires and lightning are the chief dangers to the timber treasures of Canada. The ashes of a camp fire or of a carelessly emptied pipe, a chance spark from a railway engine, the summer sun

pouring upon the natural dryness, may start a conflagration which will extend for hundreds of miles. In 1825 a forest fire occurred in New Brunswick, which devastated over 6000 square miles—an area as large as Wales.

**The Timber
Trade.**

Practically speaking there are forests—except for the Prairie land and the sub-Arctic regions—throughout Canada. And wherever there is good waterway, and that too is nearly everywhere, the timber industry flourishes. The work in Ottawa and British Columbia, two centres representing respectively the East and West of the Dominion, will illustrate the whole. The trees are felled, cut into logs, hauled by traction engines or teams of horses to the nearest water. There they are fastened together into booms or rafts and floated down the river. Suppose they come to Ottawa. There are built huge saw mills run by water power. The logs are sawn up, and floated again to Montreal for shipment.

Or suppose the industry is in British Columbia. Immense trees, the very giants of forest life, grow to a height of 250 feet

—higher than the west towers of Westminster Abbey. They yield timber 2 feet square and 100 feet long; and abound throughout the islands of the Gulf of Georgia. A logging camp is formed, varying in size from twenty to seventy-five men, who fell the trees, fasten them as usual into rafts, and take them to the water's edge, whence they are conveyed by steam tugs to Burrard Inlet, and are there cut up into boards, or turned to every conceivable purpose from the stoutest joist to the slenderest toothpick.

Logging or lumbering is difficult work. The men who engage in it require stout hearts. Their camps are cut off from priest, nurse, or doctor. Accidents are frequent, the work is terribly hard and the isolation is extreme—but it pays, and therefore it makes its demand upon men. Indeed the timber trade has an ever-increasing importance. The United States have practically exhausted their forest supplies, and it is a tribute to the shrewd Yankee spirit of commerce, that American speculators are rapidly buying up the forest areas of Canada, especially in British Col-

umbia, and that for a curious reason. As you read your daily paper it has probably never occurred to you that once upon a time the paper you hold in your hand was growing in British Columbia; as a matter of fact it is largely manufactured from wood pulp. The natural advantages of British Columbia in the matter of forests, and cheap and easy communication, have practically secured to it the monopoly of wood pulp paper in the markets of Asia and Australia. Where money is to be made men will go, and it is likely that the timber industry of the Dominion, and especially of British Columbia, will be enormously increased in the future.

The Mines.

From lumbering we must pass to mining. Here again British Columbia holds its own, and until lately produced nearly 70 per cent of the mineral output of Canada. But the most astonishing discovery of mineral wealth in Canada was made in Ontario in 1904 in the Sudbury and Cobalt districts, south of Lake Temiskaming, where nickel and silver were found to be workable in almost incredible quantities. Sudbury supplies half the world's nickel,

while in three years the output of ore from Cobalt was worth over two million pounds. Other metals are present, iron pyrites, galena, corundum ; so that to-day Ontario produces more minerals than even British Columbia. This is just one of the surprises which await the seekers after livelihood in Canada. The resources seem wellnigh innumerable and inexhaustible. Nova Scotia also is extremely rich in minerals. Gold, silver, and copper are already being worked, while great deposits of zinc, mica, and other metals await development and promise abundant returns. The whole of the Dominion possesses enormous mineral resources. The greatest coal field is in the region of the Rockies. This wealth is attracting thousands ; and in particular American speculators and investors see in Canada's possession their opportunities, upon which they are seizing with commercial avidity and enterprise.

Perhaps the gold discoveries are the best known. These were made a few years ago in the Yukon district. Klondyke became a household word. All

round the Porcupine River, on the boundary between Canada and Alaska, gold is to be found. This calls to the adventurous spirits of men. The gambling instinct is strong, and the announcement of a gold discovery stirs a fever in the veins of men all the world over. Claims are eagerly bought up: at a given moment the miners start off on their journey and a wild rush follows. A city like Dawson City grows up almost in a night. The claims are pegged out: for many there is deep disappointment. Others gain a fortune in a very short time. Men faced incredible hardships of river, ice, and snow to reach Klondyke. Many perished on the journey. Life is rough and dangerous where men are moved by the gold lust; and yet for all the risk, gold calls and always will call. It is certain that many more rich discoveries of gold will be made in Canada, and with each discovery men will rush to test their fortune. Fierce passions will be let loose, fortunes made and lost, and Canada will still call to the desperate in search of El Dorado.

Farming. It is a relief to turn from the danger

of gold to the better gold which is to be found in the Prairie land of Canada. If the goldfield can call out the worst passions of men, the farm-land can call out the best. Forty years ago there was but a handful of homesteads west of Winnipeg, the "gate of the golden West". To-day the whole Prairie is being pegged out in permanent claims. The great discovery has been made. This Prairie land with its virgin soil will grow cereals as no other land in the world. Oats, wheat, and barley grow shoulder high. How prolific the Prairie is may be realized from the output in 1909, when the returns showed 167,744,000 bushels of wheat, 353,466,000 bushels of oats, and 55,398,000 bushels of barley. At this moment the wheat-growing belt of Canada is more than four times as large as that of the United States of America. Besides this, flax, potatoes, turnips, beans, peas, buckwheat, rye and sugar beets flourish. Apples, grapes, and tobacco do well in Ontario and in British Columbia. Orchards, gardens, and hop-fields make parts of the Dominion a truer fairy-land than Kent. It is difficult to

say what will not grow and yield an hundred-fold in this wonderful soil.

The conditions for settlers are generous. They obtain from the Government a free grant of 160 acres. If they live on the land for six months in the year for three years, perform certain homestead duties, and pay a small fee it becomes their freehold. Tens of thousands of such grants are being made year by year, and, although only a tenth of the Prairie has as yet been taken up, it is gradually becoming dotted with farms, which grow more prosperous every year. To take one example, 200,000 people pour into Saskatchewan annually, and great towns like Saskatoon grow up in ten years.

Canada is no longer a wholly undeveloped land. Much of the pioneer work has now been done : it only needs further and continuous development. For this the enterprising Dominion has called in the aid of science and every device which advanced engineering can provide. This is particularly the case in the agricultural industries. Cattle-ranching, stock-raising, and dairying are being improved daily by

the introduction of the best stock from the Old World, and by the most up-to-date methods ; and parts of Canada, especially Alberta, possess an ideal climate for this purpose. Here warm winds, called the Chinook winds, prevail during autumn, winter and spring. Should a snowfall take place, it quickly melts ; and cattle and horses can, and do, live on huge ranches throughout the year in the open.

Canada is yielding much wheat—she must yield more. To be the chief wheat-field of the world is her ambition. The northern limit of the area in which wheat can profitably be grown is being pushed upwards by the ingenuity of man. State experiments are being carried on continually to discover what kind of wheat will ripen in the shortest time. It is of the utmost importance to save a few days between sowing and harvesting, for the summer is short in Canada, and the farther north you go the shorter it is. Directly a wheat is produced that will ripen more quickly than the wheat that is sown at present, the acreage of wheat-growing land will be largely increased.

Equally important to the farmer is a good supply of water, and an immense system of irrigation has been carried out in Alberta. A huge canal 700 miles long has been constructed by the Alberta Railway and Irrigation Company, which with 500 miles of side branches, supplies 120 square miles with water. The source of supply is the S. Mary's River, and the main canal has a capacity at the intake of 1000 feet per second. This is doing for Canada what similar work has done for Egypt. All kinds of by-products spring up in such an enterprise, and the canal is developing the great coal-mines at Lethbridge, where there is an enormous steel "tipple" capable of hoisting 200 tons of shipping coal an hour. Thus it is that one industry after another works into the whole, and performs even more than it promised for the future of Canada.

Railways.

Again a thorough means of communication is essential for the distribution of all these natural riches, and this has been provided by the magnificent system of railways which has already intersected Canada. This system is growing day by

day. Roughly there are over 20,000 miles of line complete in Canada, and it is growing at the rate of about five miles a day. It is the railway, perhaps, more than anything else, which has transformed Canada. Its importance from every point of view,—geographical, economical, and political—cannot be overrated. Places which were barely accessible by the old natural waterway routes, or reached only after long and perilous journeys, can now be visited in comfortable and luxurious trains. The products of the Dominion can be conveyed in a few days, or even a few hours, to any market in the centres of population.

Thus the railways are the unifying influence of the Dominion. The Canadian Pacific runs right across Canada from Quebec to Ottawa, Winnipeg and Vancouver. The Canadian Northern runs from Lake Superior to Edmonton, and will soon be completed to the Pacific. This railway serves as the outlet for Canada's products to the United States. The Intercolonial is laid from Halifax to Montreal: the Grand Trunk serves the

Eastern Provinces. It also is building a line right across to the Pacific. A further development of tremendous importance will take place, when the Canadian Pacific and the Canadian Northern complete their project of a line to Hudson Bay.

It is impossible, we repeat, to exaggerate the importance of the railway system. If it is true that in a sense it makes the Dominion smaller by diminishing the difficulty of distance, it makes it infinitely larger not only by opening out new tracts for development, but also by enabling all development to be more thorough. Possibilities undreamed of before the construction of a railway become actualities, beside which all previous hopes fade into insignificance.

Size of
Canada.

Perhaps it will be possible to gain some real idea of the amazing size of the Dominion, and its overwhelming importance, from this same railway system. We look upon a railway journey of five or six hours as quite a big business. A journey across Canada would take you nearly five days. You would sleep and eat on board your train: it is fitted up like an hotel, with

dining-saloons and berths for sleeping—for all the world like an ocean-going steamer. From its observation car you would see thousands of miles of wonderful scenery, as you passed through it : a busy city here, a township rising up some three hundred miles distant ; scattered farms along the prairie, whose nearest neighbour was twenty miles away ; splendid regions yet untilled and unconquered. You would begin to realize how big Canada is. From Liverpool to Halifax in Nova Scotia seems like going half round the world, but it is actually further across the Dominion from Halifax to Vancouver. You come back from your journey with an idea of the emptiness of Canada : you have a real vision of space. In the last ten years nearly 2,000,000 immigrants have entered Canada. They have been swallowed up, like a drop in the ocean. Thousands of acres have not one single man to claim as their master. The North-west Provinces are as large as China, and China has the largest population in the world, over 312,000,000. But in these Provinces all the men, women and children in the Do-

minion would hardly work out at one per mile. Here and there men have seized upon their inheritance. A little one has become a thousand in a year or two, but how much is still left ! How much is still to be found out of wealth and wonder ! Men have found out its illimitable breadth ; and past success promises well for future triumphs. It is possible now to give the whole world of the riches of Canada. How is it to make the best of its own ?

Water
power.

Lastly, let us glance at the inexhaustible power asset which lies hidden in the Canadian waters. Winnipeg owes its amazing system of electric railways to the power generated by the Winnipeg River, and transmitted along forty miles of wire. Another immense power station is being constructed at S. Timothée, Quebec, for the supply of Montreal. It would be impossible to estimate what power lies latent in the Niagara Falls. Gradually the falls and rivers of Canada will become the willing slaves of commerce ; and a cheap and abundant power will be at hand for almost any giant undertaking which is conceived.

Canada is awake. Great engineering feats are completed. The gathering in of all this wealth is being achieved in the most modern and scientific fashion. There is no antiquated machinery on the Prairie. Many agricultural instruments are out of date within two years of their introduction. There is no lagging behind the times or mean conception of possibilities. The Victoria Bridge across the St. Lawrence, built by Ross and Stephenson in 1860 and reconstructed in 1897, is nearly two miles long—one of the longest in the world. It cost nearly £2,000,000, but no money is grudged in such investments. At Fort William on Lake Superior is the largest wheat warehouse in the world. It is being completed to hold 40,000,000 bushels. On the north shore of the Lake of the Woods at Keewatin, Ontario, is the mammoth mill of the Lake of the Woods Milling Company. This is the largest mill in the British Empire, and is capable of turning out 10,500 barrels of flour a day.

God has made this land a treasure-house; and has kept its treasures for our

The prosperity of the present.

day. It is all very real—not a dream, but solid fact; and it is being exploited under the direction of able and competent men who have already achieved success. The proof of that success lies in the magnificent cities which they have built for themselves. They are well laid out with wide streets, parks and gardens: they are comfortable with every convenience of modern life. Their great buildings and warehouses enshrine imperial aspiration and world-wide commerce. They are beginning to contribute to the thought, the art, the literature and the science of the world. Often almost mushroom in growth, they rival the big cities of the Empire. Within a short life-time Winnipeg, “the supply city of the West,” as it is not inaptly called, has grown to nearly 200,000 inhabitants. Twenty years ago Vancouver consisted only of shacks. To-day¹ it has 100,333 people. Montreal has 466,197, Toronto 376,240. These are not villages, but towns of importance, greater than Bradford, Nottingham or Leicester, only they are

¹ Census of 1911.



C.P.R. STEAMERS LOADING GRAIN FROM ELEVATORS AT FORT WILLIAM

Photo lent by]

[Canadian Pacific Railway



OXEN USED BY THE INHABITANTS OF SOUTH GILLIES, ONTARIO,
DIOCESE OF KEEWATIN

more finely conceived in their construction, and more impressive in their buildings.

The men who have done these things are calling their brethren from the Old World to come and share their success. They hold out no fictitious promises. Life in Canada is a good life in a rich land and a picturesque. It is a land of great lakes, great rivers, great prairies, great mountains and great forests, and as the Bishop of London could add on his visit a short while ago, "of great hearts as well". Can we not predict for it a great future?

The hope for
the future.

NOTE.—The geographical and ethnological authority for this chapter comes from the Preliminary Section and Section V of the "International Geography" by H. M. Mill, from whose admirable work the quotations are drawn.

CHAPTER II.

THE STORY OF THE SETTLERS.

The romance of the story.

It is right that a land of wealth and wonder, like Canada, should have its own romance in the fairyland of fact. It is right that the land so long preparing in the hand of God, as His good gift to men, should have a worthy story of pioneers, who have worked to bring it to what it is to-day. Our holding of Canada to-day for good or evil is not an isolated accident of the last century and a half. It came about in orderly sequence from the first stirring of men's imagination by the stories of travellers, who had discovered a new world, or perhaps dreamed of one until the dream came true ; and the strife of great nations gave the prize, with its awful responsibility of vast natural resources and its glad burden of human souls, to Britain.

Long, long ago, in the stone age, the first

men made their way from the Old World to the New by some north-land route, and the Indian and Eskimo spread over Canada as the Bushman spread over South Africa. Earth's birth-throes were not ended when man first claimed Canada for his own. Then some vast cataclysm separated Old World from New for many cycles of time. Canada had its keepers, but the great ocean separated them from the men—the wise men—of the East.

Then one day Leif the Lucky, son of Eric the Red, sailed from Greenland and found three countries. So the Icelandic Saga runs. He found a land of slaty rocks and called it Helluland; then he found a plain country with long white beaches of sand, and this he called Markland, because it was well-wooded; and sailing south he made another land and called it Vinland the Good, because it was thickly covered with vines. Probably the rocky coast was Labrador, the tree-clad plains Cape Breton or Nova Scotia, and the land of vines somewhere in New England.

That was all a thousand years ago, but

the story survived to fire men's minds with the sure hope of a new world. We are on firmer ground five hundred years later, when John Cabot of Bristol in 1497 landed somewhere in North America, and received the not very generous largess of £10 from the miserly King of England, Henry VII. In evidence of this, there still exists a curious map of Canada, made by the famous Basque pilot, Juan de la Costa, in the year 1500, which shows the "Sea discovered by the English". After

Cabot.

Verrazano.

Cabot one Giovanni Verrazano received a commission from Francis I of France in 1524 and he too made land somewhere in North America. These two adventurers brought Canada again into touch with the Old World, and slender though the claim was, England based her right to Canada on Cabot's voyage, and France on Verrazano's.

A third competitor for the honour of discovery is the Spaniard Estevan Gomez, who about the same time coasted as far north as Cape Breton; but Spain had richer possessions in the south and did not care for the cold and barren north.

Probably the effect of Cabot's discovery was no greater. His ships had brought no gold or spices back to Bristol. The new land—the new isle, as the King called it—was not thought of as valuable in itself. It might be a short route to Cathay and its fabled riches. That was all. Other adventurers followed in Cabot's path, but Canada's awakening had not yet come.

Her modern history begins in the six-^{Cartier.}teenth century. To a Breton she owed her real discovery. Geography had made great advances. The Portuguese explorer Magellan had proved that South America was a distinct continent and that no short way to India was possible through the Gulf of Mexico. The North thus became of real importance. A way to India might be found there. A Breton sailor, Jacques Cartier of S. Malo, obtained a commission from the French King, Francis I, to find the longed-for passage to the East in the Sea of Verrazano. On his first voyage in 1534 Cartier landed at the entrance to the harbour of Gaspé and there with happy augury set up a great wooden cross, with the inscription, "Vive le roy de France".

The report which he brought home to the King of France stirred further interest, and his second voyage was made in 1535-6.

Cartier had a fleet of three vessels, the *Grande Hermine*, the *Petite Hermine*, and the *Emérillon*; the first named had a burden of 120 tons, a big ship for those days. He reached Newfoundland in July, passed through the Strait of Belle Isle and found a little harbour, to which he gave the name of St. Laurent, because he arrived there upon the Feast of St. Lawrence. Thus the great river St. Lawrence obtained its present name. Cartier pushed on by the Island of Anticosti, made the Saguenay River, and finally came to a safe anchorage at the mouth of the St. Charles River. Thanks to the two Indians who accompanied him, intercourse with the natives was easy and friendly. At the Indian village of Stadacona, Cartier and his companions were well received by the Indians. The chiefs made speeches of welcome, "while the women danced and sang without ceasing, standing in the water up to their knees". On his attempting to ad-



JACQUES CARTIER



THE MONUMENT ON THE SPOT ON THE HEIGHTS
OF ABRAHAM WHERE GENERAL WOLFE DIED

vance farther, the Indians tried to dissuade him or frighten him by trickery, which he was shrewd enough to consider childish. On their threatening him with the anger of their god, Cudragny, he only laughed and called their god a fool, and said that Jesus would preserve him from all danger. Accordingly the expedition proceeded and in about a fortnight's time reached Hochelaga—a round town on the island of Montreal, surrounded by a triple palisade. After some friendly intercourse with the Indians, whom he found to be much more advanced in agriculture and civilization than those of his earlier acquaintance (who lived a nomadic life, and not in “long houses” as these did), Cartier and his companions retraced their steps, and after passing a hard winter reached home with the news of a new France across the seas—a great country and a noble river. Before he left Canada he planted a great wooden cross, 35 feet in height, bearing a wooden shield with the inscription “Franciscus Primus Dei Gratia Francorum Rex Regnat”. Thus was Canada a second time claimed for

France in the Name of God and under the banner of the Cross.

Champlain.

But the real founder of that great French dominion which was known as New France was Samuel Champlain. Like Cartier he was a brave Breton sailor, and a favourite of the French King Henri IV. He was immensely versatile. Soldier and sailor, he was writer as well, and has described all his voyages in well-written volumes of travel, which still remain a valuable authority upon the customs and history of the Indians in Canada.

In 1603 he explored the St. Lawrence as far as Montreal, to find the old Indian settlement destroyed and only a few Algonquin Indians wandering over the ruins. The next year the Sieur de Monts, Pierre du Guast, the Governor of Pons, started with a royal commission as the King's Lieutenant in Canada and the adjacent countries. His orders were to explore the country south of the St. Lawrence, which went by the name of "La Cadie," from which afterwards the name of French Canada became Acadia. With de Monts went Champlain and another hero of

French Acadia, namely Jean de Biencourt, the Baron de Poutrincourt, a man of great energy and enterprise. The King, Henri IV, gave de Monts a Charter, granting him the entire monopoly of the fur trade in the vague dominion of which he had been appointed King's Lieutenant. Protestants and Catholics were alike interested. A *modus vivendi* had been arrived at in France. Protestant settlers in Canada were to enjoy a real freedom. The rich Protestant merchants of La Rochelle willingly financed the expedition, while the sympathy of Catholics was enlisted by the assurance that the conversion of the Indians should be left to them.

A landing was safely effected in the Bay of Fundy, Nova Scotia, in June, 1604. The French were entranced with the beauty of the scene. Port Royal was founded. "This," said Champlain, "is the most commodious and pleasant place that we had yet seen in this country." Despite a growing indifference in France the explorers persevered, and in 1614 were joined by a priest, the Father Fléché, who

may claim to be the first missionary to Canada.

The first
mission-
aries.

The work of converting the Indians went quickly forward, and was attended with conspicuous success. Membertou, the Micmac chief, who was over 100 years old, was baptized in the name Henri, and his squaw in that of Marie, in honour of the French King and Queen. The conversion of the Indians caused no small stir at home. The Pope, the Dauphin, great Court ladies like Marguerite de Valois, and notable gentlemen of the day, were all eager to stand as sponsors to the converted Indians. In 1611 two Jesuit priests, Biard and Massé arrived to assist directly in the missionary work. The colony now consisted in all of twenty-two persons. The Jesuits had not missed their opportunity. They had purchased the trading rights from the Protestant merchants of La Rochelle, and had obtained a grant from the King of all the land from Florida to Canada. It is just to note that this earliest European settlement in Canada owed its realization to missionary zeal, and that the Jesuit

missionaries proved themselves worthy of their calling, and carried through their task in the face of incredible hardships. They were reinforced by two more priests in 1613, and from that time the French occupation of Canada became a fact.

What then were the motives, and what the immediate results, of this early exploration of Canada? First among the motives, perhaps, was the desire to find a north-west passage, a short route to the fabulous riches of the Far East. Then there was the ambition to found in the New World some sort of imperial dominion. Again there was the motive of commerce, which was soon justified in the rich fishing and fur harvests of Canada. There was also the religious motive, which the new-born enthusiasm of the Jesuits kindled into flame. To this the establishment of convents, schools, and mission stations bears ample witness ; and, above all, the city of Montreal, which was actually founded by a number of religious enthusiasts. And lastly there was that spirit of adventure, which the charm of the unknown awakes in man.

Motives of
the ex-
plorers.

The results
of explo-
ration.

The results were immediate and far-reaching. The discovery of the New World shook the existing sciences to their foundation. More especially is the influence of the discovery to be traced in the thought of the day. In England More and Bacon were profoundly inspired, and it is noteworthy that both of them presented their ideals of philosophy, of politics, and of ethics, in the form of a new country.

But in the realm of religious thought and life, above all, this New World at once began to exert great influence, and that in a somewhat unexpected way. "The discovery of the New World and its prospective employment as a place for the planting of new communities of European origin greatly contributed to substitute for the mediaeval law of religious intolerance the modern principle of toleration." In France, in England, and in Germany the nations were coming to be divided up into two hostile camps, Catholic and Protestant. There would soon be no room for the weaker. Banishment by emigration was a mild and merciful substitute for the old death penalty for heresy. In

1555 Coligny, the leader of the French Protestant party, gave his sanction to Nicolas Durrand, the Knight of Malta, for an expedition to the New World, and the latter set out with two ships for South Brazil. Every one is familiar, too, with the voyage of the "Mayflower" and the Pilgrim Fathers. "It was the beginning of a movement which brought to the New World, as a place where they might worship God in their own way, the Puritans of New England, the Quakers of Pennsylvania, and the Catholics of Maryland." "Each Colony," it has been said, "could now settle its religious principles for itself, for it did so at its own risk."

But France was not the only claimant to the fair land of Canada. Bacon had prophesied that "the great inheritances of the East and West, both at the time ready to slip from the feeble grasp of Spain, must alike fall to those who commanded the ocean—to the Anglo-Saxon race".

At the moment when the French were extending their influence, a young English captain and adventurer, one Samuel Argall, cruising for cod off the coast of

The claims
of England.

Maine, jealous of his country's honour, and counting that the presence of the French was an encroachment upon English rights, attacked and destroyed S. Sauveur, a new French settlement on the west of Soames Sound. In the next year he completed his work by destroying S. Croix and Port Royal. In 1607, as Champlain was preparing to sail up the St. Lawrence River for the second time, James I of England gave a charter to Captain Newport of the Virginia Company for a vast territory, and he brought a hundred persons up the James River to Chesapeake Bay.

Whilst the French claims were thus being restricted in the south, on the north they were further challenged by the voyages of Henry Hudson. This brave sea captain was employed by some London merchants in this same year, 1607, to find a short north-west passage to China. After three unsuccessful voyages, he discovered the bay which has ever since been known by his name. Unhappily his voyage had a tragic issue. Lack of provisions and the almost incred-

ible hardships of his expedition raised a mutiny among his sailors, and on the way home Captain Hudson and eight of his loyal friends were seized by the rest and turned adrift. The splendid pioneer was never heard of again, but his work was not wasted. Under Charles II the Hudson Bay Company received a trade charter, and exercised a jurisdiction which profoundly influenced the after-history of Canada.

French effort was thus confined between two English settlements, on the north and south respectively. But Champlain, now Lieutenant-Governor with extensive powers, continued his exertions. Sailing up the St. Lawrence he reached the promontory of Quebec, where he decided to make a settlement or *habitation*, from which the French settlers were afterwards called *habitants*. Quebec is really the Algonquin Indian word *Kebec*, which means "strait" or "narrow," and well describes the nature of the St. Lawrence at this point. Here Champlain took up his headquarters for twelve years, until he built on the heights be-

The perseverance of France.

hind what afterwards became the famous Fort and Castle of St. Louis. His work was never easy and would have damped the ardour of a less intrepid hero. He had poor material to work with; his men were insubordinate; and the Indians, against whom he made more than one campaign, hostile and vindictive. For twenty-four years, despite numerous journeys to France, he directed the settlement. His work in France was almost as important as in Canada. He had to sustain interest and to find funds. But his heroic exploits at length obtained a well-deserved recognition. The greatest man in Europe, Cardinal Richelieu, was statesman enough to see a great future in Canada, and began to interest himself in Canadian affairs. He formed the Company of New France, or the Hundred Associates, of which he was to be the head. The Company's powers were almost unlimited. It was to have a perpetual monopoly of the fur trade, and control of all other commerce for the next sixteen years, with jurisdiction over a vast problematical territory, which stretched from Florida to

the Arctic Ocean and from the Gulf of the St. Lawrence to the great Fresh Water Sea whose extent was then unknown. Richelieu's imagination soared above a mere commercialism, and the Company, besides its trading interests, had a real political significance. It was to be a feudal lord, and introduced a feudal system of land tenure, which was designed to encourage men of good birth and means to emigrate to Canada in order to form a Canadian *noblesse*. The system actually continued in practice for two centuries and a quarter.

The outbreak of war between England and France in 1627 was a blow to the French colonists. In the following year, 1628, an English fleet under Admiral Sir David Kirk attacked Quebec, which Champlain, who was in no position to defend it, diplomatically surrendered. He himself was taken prisoner ; the Admiral's brother, Lewis Kirk, was put in command of Quebec, and the English flag was hoisted over the fort of St. Louis for the first time. Port Royal also fell into English hands.

Admiral Kirk conveyed Champlain to

The claims
of France
challenged.

Plymouth, where he learned to his astonishment that peace had been declared, and that both Quebec and Port Royal were to be restored to France. Champlain was released, but it was three years before he obtained possession of his property. The Kirk family naturally did all they could to prevent Quebec and Port Royal being restored.

They were supported by Sir William Alexander, a shrewd and imaginative Scotchman, a Court poet and a favourite of James I. He was one of those who were beginning to realize the possibilities of the French settlement in Canada, and was fired by the example of colonization which he saw in New England. He obtained from the King a grant of Acadia, which, in compliment to his nationality, he proposed to call Nova Scotia. This charter was renewed by Charles I, and as part of a rather wild colonization scheme an order of Nova Scotian baronets was created. Not only was the grant of Nova Scotia renewed, but, in the irresponsible fashion of the day, there was added "the County and Lordship of Canada". His



COMING CANADA

Photo lent by]

[Canadian Pacific Railway

personal difficulties, however, made it impossible for Charles to hold Acadia, and by the Treaty of S. Germain-en-Laye he recognized the French claim to the territory.

Champlain returned to Canada in 1633 with his possessions fully restored, and died there on Christmas Day, 1635. Rightly has he been called the "Father of New France," for it was his indomitable courage and heroic vision which gave France her share in the Canadian Dominion. He left behind him only a few forts and a handful of brave settlers, but they formed a strong foundation upon which all the rest might be built.

For the next sixty years the spirit of adventure hovered over men. Both in England and France they began to look to Canada as a place where they might by a bold stroke retrieve a shattered fortune. But the possession of Canada was no longer a mere personal enterprise: it was a national problem in which both France and England were becoming more and more deeply interested.

In England the conflict between King and Parliament had come to an end. Charles I had met his martyrdom, and Oliver Cromwell was Lord Protector of the Commonwealth. In 1653 the colonists of New England, taking fright at the progress of the French occupation of Acadia, made a strong representation to Cromwell to bring Acadia under English control, as they feared encroachment and aggression. Accordingly an expedition, under Major Robert Sedgwick of Massachusetts, was sent against the French. Acadia quickly capitulated. The Governor made terms with Cromwell; and in conjunction with Sir Thomas Temple, who invested a big fortune in this Canadian enterprise, and William Crowne, received a patent from Cromwell for Acadia, which remained in English hands until 1667.

Indian
enemies.

Nor were French difficulties confined to Acadia. At Quebec the settlement called for the utmost courage, resource, and daring. The Indians had not forgotten Champlain's ill-starred campaigns against them. Gradually they waxed bolder and bolder, made one assault after another

upon the mission and trading stations, and butchered their foes with the most excruciating tortures. Matters came to a head when the Iroquois determined to attack the headquarters of the settlement in force in 1660. Montreal was only saved by the heroism of sixteen Frenchmen, led by Adam Dollard, who marched out to the rapids of the Long Sault of the Ottawa, and there in the woods entrenched themselves in a log enclosure. They had sworn to give no quarter and accept none, and, in some sort of Canadian Thermopylæ, offered so amazing a resistance to overwhelming odds, that though the little band was entirely wiped out, the Iroquois, in the face of what seemed their almost supernatural courage, thought better of attacking a settlement defended by men like Dollard and his companions.

The gloom of this time was increased by the terrible earthquakes which lasted from early spring to late summer in 1663. Matters were desperate. It seemed as if God and man were against the French. Probably the whole of the French population centred around Quebec, Montreal,

and Three Rivers did not exceed 2000. Food was scarce, supplies depended upon ships from France ; the Indians were so bold, that traders dared not venture farther than the range of their garrison guns. The Company of the Hundred Associates had proved its miserable incapacity alike to colonize or administer.

Canada a
Royal Province.

The fate of Canada was hanging in the balance. Governors, traders, missionaries, Monseigneur Laval, who a few years before had been consecrated the first Canadian Bishop, all united in urgent appeals to the French King. By the advice of Jean Baptiste Colbert, the successor of Mazarin, Louis XIV determined to make Canada a royal province, and in 1665 M. de Courcelles was appointed first Governor of the royal province and M. Talon the first Intendant. Talon was perhaps the ablest man whom France ever sent to Canada ; Laval, whom he found there, perhaps the most single-hearted.

The effect was instantaneous. The white population of Canada was almost doubled. Quebec, Montreal, Three Rivers were properly fortified ; new forts were

erected commanding the country as far as Lake Champlain; the Indians were subdued. The development of the fur trade proceeded apace, with important results in a further accurate knowledge of the country, and a certain adventurous strain in the national character. The *coureurs de bois* Coureurs de bois. or backwoodsmen, were drawn from all ranks of society, and at first largely consisted of soldiers. ¹ "A very remarkable instance of the infatuation which led away so many young men into the forest, is to be found in the life of Baron de Saint-Castin, a native of the romantic Bernese country, who came to Canada with the Carignan regiment during 1665, and established himself for a time on the Richelieu River. But he soon became tired of his inactive life, and leaving his Canadian home, settled on a peninsula of Penobscot Bay (then Pentagoët), which still bears his name. Here he fraternized with the Abernaquis, and led the life of a forest chief, whose name was long the terror of the New England settlers. He married the daughter of Madocawando, the implacable enemy

¹ "Story of Canada," Bourinot, p. 171.

of the English, and so influential did he become, that at his summons all the tribes on the frontier between Acadia and New England would proceed on the warpath. He amassed a fortune of 300 crowns in 'good dry gold,' but, we are told, used the greater part of it to buy presents for his Indian followers."

The work of
Talon and
Laval.

While this kind of development was going on among the wilder spirits, Talon and Laval were hard at work. They accomplished their work so well that it lasted until 1759, when Canada finally passed to England. Church and State combined to form a feudal system. Canada was divided up into districts for judicial purposes, seignories with the idea of forming a Canadian nobility, and parishes for ecclesiastical objects and the partial administration of purely local affairs. The influence of Laval is clearly to be traced in the ecclesiastical colour of the constitution. He insisted on the claim of the Church, and carried his point by sheer inflexibility of will and the acknowledged integrity of his character. His personal charity was unbounded, his private life

simple. He richly endowed the famous seminaries of Quebec, which now form part of the University. He was utterly fearless in his conviction of what was right, and made a stern stand against the Governor, Baron Dubois d'Avaugour, on such a question as the selling of brandy to the Indians. Laval, with a mind above mere trading interests, realized that the firewater was destroying the Indians, body and soul, and never rested in his opposition until he succeeded in effecting the removal of the Governor. To him in the settlement of the country was due the system of parishes. Here the *curé*, as representing the Church, the Seigneur, as landowner, and the Captain of Militia, the local War Minister, whose duty it was not only to prepare a body of men in the event of war, but to enforce the carrying out of the decisions of each parish, were the important officials. Unfortunately the whole system was spoiled by being subject in the narrowest sense to the Quebec authorities, and the French never realized the need of practical local government in the work of colonization. To a large extent

this accounts for the comparative failure of development. The system lent itself all too easily to jobbery and speculation, and at its best tended to stifle the true political instinct of the people. Authority naturally fell into a few hands, for the people found that the mere struggle for existence absorbed most of their strength, time and energy.

The travels
of Jolliet and
Marquette.

In the work of exploration, which still went on, the name of Jolliet stands first. A Canadian by birth, educated by the Jesuits, he had been brought up on the story of a "great water" in the West. Endowed with a hardy frame and a cool head, he determined to find the "great water" and make his fortune. As friend and companion in this enterprise he took Father Marquette from the Mission at St. Ignace. The pair were in a real and curious sympathy. While Jolliet reckoned that every inch of new land added to French dominion meant the possibility of greater commercial profit, Marquette was inspired by no other hope or desire than to bring a savage and heathen region under the influence of the Gospel. With the bond of

strong ambitions, the two men had much in common—a real power of self-sacrifice, and that inflexibility of will which owns no defeat until the end is accomplished.

In the spring of 1673, with five companions and two canoes, these pioneers started on their expedition. Passing through the wilderness of Green Bay, they ascended the Fox River and with the help of their Indian guides crossed the portage to the Wisconsin. Here was the unknown country at last. A month after starting they found themselves, as Marquette puts it exultantly, “with a great and inexpressible joy,” on the course of a river which they recognized as the Missipi—for such was the form of its name at that time. Before them spread out low-lying marshes, upon which white man had never set eyes before, luxuriant with wild rice, and alive with herds of grazing buffalo. Great rocks, weather-worn, and pictured with grim Indian carving, broke the flatness, as they forged on to the muddy current of the Missouri, past the Ohio; until they reached the Indian village of Akamsea, which lay at the mouth of the Arkansas.

Their long journey, through the many perils and uncertainties of an unknown land, brought a strange reward. They learned that the Missipi flowed into the Gulf of Mexico, and not into the Atlantic or Pacific, as they had supposed. The return journey was made from the mouth of the Illinois River, along the Des Plaines River, across the Chicago portage, to end in the southern extremity of Lake Michigan. It had lasted nearly two years in all, and almost ended in a catastrophe. After shooting the dangerous Lachine Falls, Jolliet's canoe was upset just above Montreal, and he lost all his precious maps and notes. He was, however, able to give a substantial account of his journey, which was in due time transmitted to France. Two years later Marquette died, worn out by travel and mission hardships. The exploration of the Missipi was continued by another adventurous explorer, La Salle.

Frontenac.

The consolidation of the French dominion in North America was largely the work of the Count de Frontenac, who was appointed Governor of New France in 1672, and for nineteen years administered

its affairs with singular foresight and ability. He was a soldier of infinite resource, quick in conception and execution, of great personal charm, and a true patriot. At the same time he had a keen eye to his own interests, and was obstinate in character and impatient of opposition. These traits led him into frequent conflict with all around him, from Bishop Laval to the trader and *coureur de bois*.

The task before him was immense, enough to tax the energies of the youngest and strongest, but Frontenac, though an old man, never faltered. The interests of Canada and Acadia were more closely united than ever before, and he had to face two dangers. On the South the colonists of New England were intriguing with the Iroquois and Foxes (Indians), and on the North the fresh efforts of the English to establish themselves more securely in Newfoundland and Hudson Bay added to his difficulties. Frontenac kept out the New England and the Hudson Bay settlers on the one hand and the Indians on the other, so that at his death France really could claim her possession as her own,

and New France was a real and coherent dominion.

The long
struggle.

Frontenac died in 1698, and in 1702 began the long struggle which, carried through the Wars of the Spanish and Austrian Succession, and the Seven Years' War, was to decide whether the new world-empire was to be English or French. We can only notice the main points in the conflict. In 1713 Louis XIV, conquered by Marlborough at Blenheim, Ramillies and Oudenarde, was forced to submit to the conditions of the treaty of Utrecht. The treaty gave England Acadia, Hudson Bay and Newfoundland; and further added the condition that France should not molest the Five Nations (Indians), who were under the dominion of England.

Acadia being lost to the French, the key of the situation was now the St. Lawrence, and the French were not slow to realize this.

During the thirty years within which the treaty of Utrecht held good, it became abundantly clear that so long as the French held Louisbourg, on the St. Lawrence, the nominal possession of Acadia

was valueless, whilst the English position was made more insecure by the persistent efforts of the French, and largely the French priests, to stir up the hostility of the Indians against the English settlers.

In 1745, however, Louisbourg was captured by a British force and its garrison and residents to the number of 2000 were transported to France ; but in 1748, by the treaty of Aix-la-Chapelle, it was restored to France in exchange for the commercial post of Madras in India, where England and France were now coming into conflict.

The peace, however, ¹“was a mere pause in the struggle, during which both parties hoped to gain strength for a mightier contest which they saw impending. The war was in fact widening far beyond the bounds of Germany or of Europe. It was becoming a world-wide duel which was to settle the destinies of mankind. Already France was claiming the valleys of the Ohio and the Mississippi, and mooting the great question, whether the fortunes of the New World were to be moulded by Frenchmen or Englishmen. Already too

¹ Green's "Short History of the English People," pp. 744, 745.

French adventurers were driving English merchants from Madras, and building up, as they trusted, a power which was to add India to the dominions of France."

Pitt.

The moment of the great struggle, long before prophesied by Bacon, had come, and with it the man capable of handling it. English destinies were in the hands of the great commoner, William Pitt. During the opening movements in America, disaster after disaster overtook the English. Matters were so desperate that even the great Chesterfield could exclaim,¹ "We are no longer a nation". Then it was that the genius of Pitt gave England Canada.

A carefully organised expedition was equipped, and, by a characteristic stroke, Pitt enlisted the sympathy of the colonies by offering their officers equal rank with royal officers. Twenty thousand men were raised in America, and money was freely given. But the genius of Pitt did not stop there. With an intuition worthy of his statesmanship, he chose General Amherst, Admiral Boscawen, and Briga-

¹ Green's "Short History of the English People," p. 748.

dier-General Wolfe for the command, and entrusted them with an adequate force. All of them were fine soldiers, but it is the last to whom the conquest of Canada is mainly due. He possessed a personal magnetic power of winning the affections of his men, while his enthusiasm counted no self-sacrifice too great if it might add to the comfort and security of those under his charge. Whatever might be said in criticism of others, Wolfe and his opponent Montcalm in genius and ideals were worthy protagonists of the final struggle in the destiny of Canada.

When the campaign of 1759 opened the French held Montreal, Quebec, and Lake Champlain with a force of about 20,000 men. Amherst kept breaking through the line of forts and advancing on Montreal with conspicuous success, while the attack upon Quebec was entrusted to Wolfe and Admiral Saunders. Montcalm, the French general, was entrenched upon the almost inaccessible cliffs which border the river, and did all in his power with consummate skill to

postpone a conflict. At last, on the night of the 12th of September, Wolfe put into execution a desperate plan, which he had been maturing for some time. He had managed to concentrate 4000 men above the fortress. Nobody would have dreamed it possible to assault it by scaling the steep and dangerous cliffs. But this was Wolfe's plan. He had learned of a zig-zag and difficult path leading from a little cove to the top of the heights. Here the French had posted only a weak guard, and for this point he made in the darkness of the night, when the moon was hidden and only a few stars twinkled upon the English boats as they dropped down the river with the tide at midnight. Wolfe, with that touch of poetry which Pitt had counted upon in choosing him, recited Gray's "Elegy" as the flotilla drew nearer and nearer the fateful path,—“The paths of glory lead but to the grave,” he whispered with some prescience of his own lot.

Once the boats were in danger of discovery. A sentinel challenged. Promptly an officer of Fraser's Highlanders replied

in French. "What regiment?" went the further query. "The Queen's," was the reply once more, and the sentry was satisfied. It was the name of one of the French regiments on guard. The flotilla passed on to meet another challenge and again to satisfy the sentry, till the cove was reached; then the English soldiers scaled the heights. In a few moments the guard was overpowered, and when morning broke on September 13th Montcalm saw that Wolfe and his regiments lined the Plains of Abraham, as the heights were named. Montcalm realised the danger as Wolfe's 4000 spread out before him. He had about 6000 under his command and did not think it wise to wait for reinforcements, although at least 2000 were near at hand. The battle began at about ten o'clock. The French fired a volley at once and charged, but the English held their fire until the enemy were within forty yards' range. The effect was deadly and instantaneous. Right and left the French fell, and those who remained broke and fled. Wolfe, leading a charge of the Grenadiers, was mortally wounded.

He was carried to the rear and laid on a redoubt. Soon recovering from his swoon, he heard those standing by say, "They run! See how they run!" "Who run?" asked the dying General. "The enemy, sir." Then giving a last order to cut off the French retreat and secure the victory, he murmured, "God be praised. I die happy." And so in the moment of victory he passed away.

It was all the work of a few minutes. By a melancholy coincidence the brave French General Montcalm also received his death-wound as he was trying to rally his men, and on the next day died in Quebec.

The victory was confirmed by the treaty of Paris in 1763, by which France ceded to England Canada and all its dependencies, and the English King pledged himself by a significant clause to allow his Roman Catholic subjects freedom to follow their religion as far as the laws of Great Britain permit, a pledge which was in the future loyally and generously fulfilled. The great change had taken place. It was England, and not France, despite her dreams

of empire and ambition, who was henceforth to mould Canada and the Canadian ; and therefore all the responsibility of the past was England's too. Her sons must be no less bold and hardy explorers, her traders no less keen, her missionaries no less sacrificing than those of France ; for this lesson stands out clear in all the history. Empire and commerce were in the mind of France, but never, from the first cross which Cartier raised to the last which Montcalm erected, did France forget the claim of religion and the Church. Where the explorer or the trader went, there the missionary, the priest, the nun followed. When a hard-won dominion had been gained, the Church came first in the settlement of the Constitution, and even the law and government of the colony were dominated by the claim of Christ. When France lost her heritage she made it a condition of cession that the right of religion should be respected in the sons she gave to England. Surely France did nobly to lead Indian and settler to Christ. Can Britain do less ?

CHAPTER III.

CANADA UNDER BRITISH RULE.

The vastness of the Dominion.

IT was a wonderful Dominion which the treaty of Paris gave to England, consisting, as it did, of the whole of the East of Canada and what is now the United States, as well as the posts about Hudson Bay, which were continually increasing in number and importance, and it was with great hopes that England undertook the trust. ¹“The Seven Years’ War,” says J. R. Green, “is a turning-point in our national history, as it is a turning-point in the history of the world. Till now the relative weight of the European States had been drawn from their possessions within Europe itself. But from the closing of the war it mattered little whether England counted for more or less with the nations around her. She was no longer a mere rival to Germany or Russia or France. Mistress of Northern America, the future

¹ Green’s “Short History of the English People,” p. 758.



GRAND TRUNK PACIFIC RAILWAY, LAKE SUPERIOR BRANCH



PORT ARTHUR, LAKE SUPERIOR

mistress of India, claiming as her own the empire of the seas, Britain suddenly towered high above the nations, whose position in a single continent doomed them to comparative insignificance in the after-history of the world. The war indeed was hardly ended when a consciousness of the destinies that lay before the English people showed itself in the restlessness with which our seamen penetrated into far-off seas. The Atlantic was dwindling into a mere strait within the British Empire ; but beyond it to the westward lay a reach of waters where the British flag was almost unknown. In the year which followed the peace of Paris two English ships were sent on a cruise of discovery to the Straits of Magellan ; three years later Captain Wallis reached the coral reefs of Tahiti ; and in 1768 Captain Cook traversed the Pacific from end to end, and wherever he touched in New Zealand, in Australia, he claimed the soil for the English Crown and opened a new world for the expansion of the English race. Statesmen and people alike felt the change in their country's attitude. . . . Its people, steeped in the

commercial ideas of the time, saw in the growth of their vast possessions, the monopoly of whose trade was reserved to the mother country, a source of boundless wealth. The trade with America alone was in 1772 nearly equal to what England carried on with the whole world at the beginning of the century. To guard and preserve so vast and lucrative a dominion became from this moment not only the aim of British statesmen but the resolve of the British people."

The relations between the Dominion and the Mother Country.

For the interest which was stirred in the minds of Englishmen meant the birth of the imperial idea, and thus affected in no small degree the manner in which America generally and Canada in particular were treated at their hands. But if at home this new imperial idea prevailed with all the rashness and enthusiasm of novelty, in New England everything made for democracy, while the French administration of Acadia had been wholly paternal. So England had to set to work in Canada with caution and moderation. At first with as little unsettlement of the French administration as was possible, the coun-

try was put under a military regime. The Province was divided into three military districts, viz. Quebec, Three Rivers, and Montreal; and to their credit be it said, the chiefs in charge did all they could to win the confidence of the people by impartial and considerate administration. The parishes were left to the old captains of Militia, who were merely required to take out new commissions under the British Crown. The clergy were debarred from taking part in civic functions, and confined to their religious duties, an arrangement with which no one could quarrel. The French Canadians, as had been promised, were allowed the free exercise of their religion.

The hope of peace and prosperity, which this excellent administration promised, was, however, threatened from many sides. Discontent among the Indians, who had been the allies of the French, was fomented by agents from the Mississippi, and they were led to believe that Canada The Indian risings. would soon be restored to the French. A rising took place in 1763 and was led by the famous chief Pontiac, who was the

son of an Ottawa chief and an Ojibway mother, and was remarkable for his eloquence and military skill. Within six weeks' time practically all the forts in the Western and Ohio country were in the hands of the Indians by direct attack or stratagem, their garrisons massacred, tortured, and even eaten. At last Virginia and Pennsylvania awoke to the danger, and a strong expedition was equipped under Colonel Bouquet, who had taken part in the campaign of 1759 in a vigorous fashion. The Indians were defeated at Bushey Run, and finally surprised in the next year by his march right into the heart of their country. So complete was his victory, that the French actually gave up their forts at Chartres and Vincennes, and henceforth could claim nothing of their Canadian possessions, except a few acres of rock on the southern coast of Newfoundland.

The
Quebec
Act.

Between the English and French also, all was not well. Considerable confusion was caused by the difference between the French or "new subjects," who contended for the old French Canadian law, and the

English or "old subjects," who argued that the proclamation had abolished this and substituted English law in its place. This state of uncertainty was brought to an end by the famous Quebec Act in 1774. It was the occasion of an acrimonious debate in Parliament, and was bitterly opposed by the "old subjects" in Canada, who sent a petition against it. The Act defined the boundaries of Quebec, as the new English territory was called. "On the one side the province now extended to the frontiers of New England, Pennsylvania, New York Province, the Ohio, and the left bank of the Mississippi; on the other, to the Hudson Bay Territory. Labrador, Anticosti and the Magdalen Islands, annexed to Newfoundland by the proclamation of 1763, were made part of the Province of Quebec." Religious liberty was ensured to the Roman Catholics, and the rights of the Indians were respected by a scrupulous recognition alike of their preserves, and by a prohibition against the alienation of their lands, except by arrangement with the Canadian administration. French law was retained in civil cases, English in criminal;

and the clergy were to enjoy their "accustomed dues and rights".

Despite its unpopularity, the whole measure was conceived in so able and statesmanlike a fashion, that it retained the loyalty of Canada in the American Revolution, and is the foundation of that generous and just liberty, political and religious, which has always been accorded to Canada.

The War of
Independence.

The settlement came just in time to be of service in the most critical period of North American history. After two years had passed the Declaration of Independence on the Fourth of July cut off New England from the British Empire, and the United States of America sprang into existence. Canada was invaded, Montreal captured, and an attack upon Quebec only repulsed by the military genius of Sir Guy Carleton. But the generous and political spirit in which the Quebec Act was framed had had its effect. Appeals were made in vain from the Thirteen Colonies to induce the Canadians to rise in revolt against the British Crown. Roman Catholic clergy and seigneurs alike were firm in their

loyalty, recognizing the sure guarantees of their religious and civil liberty. This was the better established by the conciliatory attitude of Sir Guy Carleton. Indeed, though it is rather sad to record it, England's enemies in Canada were chiefly to be found among the "old subjects," who largely for religious reasons were bitterly opposed to the Quebec Act. Even when France allied herself to the new Republic the Canadians still stood loyal, and in 1783 peace was declared. The independence of the Thirteen Colonies was acknowledged, and a boundary, which was singularly ill defined, agreed upon between Canada and the United States. Roughly speaking Great Britain held Canada as we now understand it, except that the far West was unknown and the northern regions barely explored, while the basis of separate territory was the forty-ninth parallel of north latitude.

We may at this point briefly consider the later history of the relations between Canada and the United States. In 1812 England was engaged in the death struggle with Napoleon Bonaparte, whose ambition

Canada and
the United
States.

threatened the security of Europe and the integrity of the British Empire. America, jealous of England's naval supremacy, joined the French, and declared war.

An invasion of Canada was determined upon. The Americans thought it would be easy to hold the Upper Province and thereby to gain the sympathy of the Canadians, and provide themselves with an effectual argument to force England to their own terms or bring Canada into the Federal Union.

The position was critical. There were barely 5000 regular troops in Canada, but the Militia mustered in splendid force, and thus showed the true temper of Canada. The opening stages of the campaign were a triumph for these hastily enrolled arms. General Hill, who had invaded Canada, was defeated and driven back to Detroit, where he surrendered to General Brock, and the success of the year was crowned by the rout of General Van Rensselaer, who had attempted to capture the Queenston Heights, in order to establish a base for future operations against Upper Canada.

The campaign in 1813 opened with another brilliant victory for the Canadians by General Procter at Frenchtown. The Americans then poured their forces into Canada, at first with some success, for they succeeded in taking Montreal, which they treated with the utmost vandalism, wantonly burning the libraries and other public buildings. Their superior numbers enabled them to occupy the whole Niagara frontier from Fort Erie to Fort George, when the success of Colonel Harvey at Stoney Creek, where he succeeded in surprising and defeating a large American force, and the approach of Admiral Yeo's fleet, caused them to retire altogether.

An incident of this campaign well illustrates the loyalty and the hardihood not only of Canadian men, but of their women also. A certain Lieutenant Fitzgibbon was holding an outpost, close to the present town of Thorold. The American general prepared to take it, and sent Colonel Boerstler to carry this out. James Secord, a Canadian militiaman, discovered the plan, and since he had been too severely wounded in the engagement on

Queenston Heights to warn Fitzgibbon, his wife, Laura Secord, a woman of forty years, undertook the hazardous task. She started at early dawn. The track lay for twenty miles through dense woods, where the path was uncertain, and there was every likelihood of meeting American marauders or suspicious Indians, who might take and torture her for a spy. She did actually stumble upon an Indian encampment at the end of her journey ; and though they received her with their fierce yells, her courage never quailed and they took her to Fitzgibbon. So well did he use the information, which this heroic woman was able to give him that, although he had only thirty soldiers and about 200 Indians, Colonel Boerstler with 500 men was taken by surprise, and surrendered under the impression that he was surrounded by a superior force.

The war dragged on in a half-hearted fashion, until the famous battle of Lundy's Lane on July 25, 1814, where a small force of English regulars and Canadian militia defeated a greatly superior force of Americans. This fierce battle was waged in

dense darkness, and remains one of the proudest memories of Canadian prowess. Only a bulldog courage and the hardihood of the woods could have prevailed against overpowering numbers. This was the last serious engagement in the war. The naval conflict is most memorable for the historic engagement of the "Shannon" and the "Chesapeake". In the end peace was happily declared by the Treaty of Ghent on December 24, 1814.

The development and expansion of Canada during the next fifty years naturally affected its relations with the United States. No two great nations like Canada and the States could grow side by side without at times a clash of interests. The question of fishing rights came to the fore at an early stage, and by the convention of 1818 American rights were exceedingly restricted. The Reciprocity Treaty of 1854 placed the question in abeyance for twelve years, and opened up the fishing to the States upon terms of mutual advantage with Canada. Frequent difficulties, however, arose, and in 1866 the United States repealed the Reciprocity Act. The posi-

tion of Canada was rendered more difficult, because of the neutral part she was in honour bound to play in the great American Civil War of North and South. For the time the question of the fishing rights was postponed, to be settled finally at a later day. Further complications arose by the raids of Fenians from the States upon Canada, on the pretence of enmity with England. The United States had known of their preparations and had done nothing to prevent them. They were repulsed by the Canadians at considerable loss, and with much damage to property ; but when, in 1870 and 1871, further raids were attempted, the promptness with which the United States intervened and punished the offenders is illustrative of the improved relations between the two nations : relations which have remained harmonious to the present day.

The United
Empire
Loyalists.

We may now return to the internal problems which faced England in her task of the settlement of Canada.

As the outcome of the American Revolution, an event occurred which did much to ensure the loyalty of the Cana-

dian nation, and had untold influence in moulding its character. This was the coming to Canada of between forty and fifty thousand people from New England, especially after the close of the war. They were known as United Empire Loyalists and held with England against the United States. For the most part, they settled in Nova Scotia and New Brunswick, while some helped to found Ontario. To them is due the development of Parr's Town, which is now St. John's, New Brunswick, and the St. John's River was for the greater number the pathway to fortune. May 18 is still kept as Loyalist Day and is a public holiday. They were as a body intelligent and socially important ; but though most of them found a home in Canada, many were quite unsuited for the privations they had to endure, and all found their new experience vastly different from the comfort and even luxury which they had enjoyed in New England. The English Government treated them liberally by making grants of land, tolls, weapons, and in some cases provisions ; and rewarded their fidelity by allowing them to put after their names

the letters U.E., which stands for United Empire. This is one of a Canadian's proudest distinctions, and to be descended from a U.E. settler is the highest social hall mark.

Many of them were, however, compelled to seek the wildest parts of Canada, and suffered terrible hardships, equalling the dreadful experience of the French exiled from Acadia. Far away from their fellows, they were cut off from their religion and every kind of civilized intercourse. The clergy could rarely visit them, and even marriages had to be performed by magistrates as occasion permitted. Their lot was harder and more lonely than that of the emigrants in the wildest parts to-day, for then the only roads were the waterways, which were rapid, dangerous, and impassable in winter, or tracks blazed through the forests. Ravaged by disease and famine, they were staunch in their loyalty to Britain; and the long roll of distinguished names of those among their numbers who did valiant service for Canada proves what a valuable asset they were to the making of the Dominion. Even the

humblest of them left their mark. Cultivated fields, rich orchards, and gardens heavily scented with old fashioned flowers remain to-day the homely monument of their labour and their love.

Thus the total white population of British North America at the end of the eighteenth century, while it did not exceed 250,000 souls, was composed of many diverse elements. Nearly 140,000 almost entirely French in origin, language, and tradition lived on the banks of the St. Lawrence and its tributary streams. In Upper Canada about 25,000 Loyalists had settled, while in Lower Canada, which was peculiarly the French province, there was a sprinkling of British officials and commercial men, who though small in number were important as a body. Beyond the Detroit River, which was then the limit of English settlement, there were but Indians and a handful of trappers.

The French were naturally Roman Catholics and the loyalists largely Presbyterians or pronounced Protestants. To weld together these apparently inharmonious elements was the aim of the Constitu-

The Constitutional Act.

tional Act of 1791; and it was the genius of the British colonizing sense which enabled the authorities to see that self-government alone could solve the problem, and that the colony left to itself would work out its own salvation. The Act created the two provinces of Upper and Lower Canada. This was an attempt to deal with the question of race, as the French would be in the majority in the one province, and the British in the other. The question of religion was approached in a like generous fashion. The Roman Catholics were guaranteed the free exercise of their religion, and the Protestants were assured of theirs by the provision that one seventh of all uncleared Crown lands should in future be reserved for the Protestant clergy. These were known as the Clergy Reserves. French civil law was to regulate property and civil rights in the French province, and English criminal law was to prevail in both Upper and Lower Canada. The Act provided for an elective assembly, upon rather a narrow franchise, in each province, and a legislative council appointed by the Crown.

While this was the imperial aspect of Provincial Government. government in Canada provincial government was making great strides. The genius of the Anglo-Saxon race was feeling its way to local autonomy, which imperial necessity on the one hand and Celtic imagination on the other fused and federated when the time was ripe. In 1792 provincial governments were established in Upper and Lower Canada, Nova Scotia, New Brunswick, and Prince Edward Island. New Brunswick had, in fact, been separated from Nova Scotia in 1784, and Prince Edward Island was taken from the same province in 1796—a sure proof of development. Cape Breton, on the other hand, remained apart, until it was included in Nova Scotia in 1820. In 1791 the province of Upper Canada was formally separated from the province of Quebec.

But despite the Constitutional Act, de-French and English. spite the moral effect of the part she played in the war of 1812, Canada was not yet at peace. Political faction and racial animosity still brought confusion and misery. "I found," wrote Lord Durham in 1839, "two nations warring in the bosom

of a single State ; I found a struggle not of principles but of races." It was no easy matter for French and English to coalesce, and the difficulties were aggravated by the conviction on the part of the English that the authorities at home throughout treated their new French subjects with an undue generosity at their expense. Nor was the idea of a French Canada for the French by any means dead. The conflict and propaganda prevented the proper working of the Constitution, and much time was wasted. Journalists, now rapidly coming to the front, were again and again expelled or punished ; frequent appeals to the home Government, with futile or fruitless results, were made. Matters were in a thoroughly bad state in all the provinces. They had their own internal and local difficulties ; and their dissensions were marked by all the acrimony characteristic of a domestic quarrel.

The worst evil was, however, to be found in Upper Canada. Here the whole control of affairs gradually concentrated into the hands of an official class, which won the nickname of the "family com-

pact". This class practically controlled the whole of the official appointments, whether in the religious, the political, the legal or the commercial world. As was to be expected, an opposition of "reformers" gradually came into existence against the "family compact," and by 1820 it was really strong. The question of the "clergy reserves" became the bone of contention between them and the "family compact". It was really a question between the Church and the Dissenters, and the "family compact," rightly or wrongly, was identified with the Church. In 1791, as we have seen, a grant had been made to the Protestant Church in Canada of one-seventh of the Crown lands. The Established Churches of England and Scotland alone derived any benefit from it; and at this time, the Methodists, whose ranks had been largely recruited by the influx of the United Empire loyalists, vastly outnumbered the Churchmen, while they had the additional grievance, until 1829, of being disabled from solemnizing marriages.

A Scotchman, William Lyon Mac-

kenzie, who owned *The Colonial Advocate*, took the lead in reform in Upper Canada. Despite desperate opposition he and his party obtained a majority in the legislature and did useful work in drawing up a list of grievances, which might justly have been laid at the door of the "family compact". Mackenzie, however, was not content with the slow methods of constitutional reform, and joined hands with one Papineau in a wild attempt to set up "une nation Canadienne" on the banks of the St. Lawrence—a new republic on the model of the United States. The Revolution never had a chance, and though bands of desperadoes continued to trouble Canada from the border country, Papineau fled at the outset and Mackenzie ended as a prisoner in the hands of the United States. A number of ringleaders were put to death. The Revolution, for all the fiasco it had proved, had one important result. The "family compact" was broken up and the imperial authorities at home intervened in the affairs of Canada.

**The Act of
Union.**

The Constitution was for the time suspended and a temporary government

appointed. Most important of all, Lord Durham was sent out as Governor-General. He remained at the head of affairs, inquiring into the state of Canada and administering its government from May 31, to November 3, 1838. His report was embodied in the Act of Union of 1840. It recognized the failure of the Constitutional Act of 1791, which had separated French and English, and made an attempt to kill racial animosity by welding together the two peoples. This the Act effected by giving the two provinces equal representation in one legislature, while English was made the official and parliamentary language. A larger measure of local self-government was soon enacted, thus removing the bane which had repressed all practical development during the French regime.

Lastly, the important principle was recognized, that the Ministry called to advise the Governor should have the fullest confidence of the representatives of the people. A few years later the legislature was given full control of taxation, supply and expenditure. The vexed question of clergy reserves was satisfactorily settled, and the

land problem was solved by the buying off of the claims of the old seigneurs. A magnificent system of public schools was also inaugurated.

It is interesting to note, in passing, that in 1833 the first steamer, the Royal William, crossed from England. A few years later Samuel Cunard, a native of Nova Scotia, established the line of steamers which still bears his name.

Education
and pros-
perity.

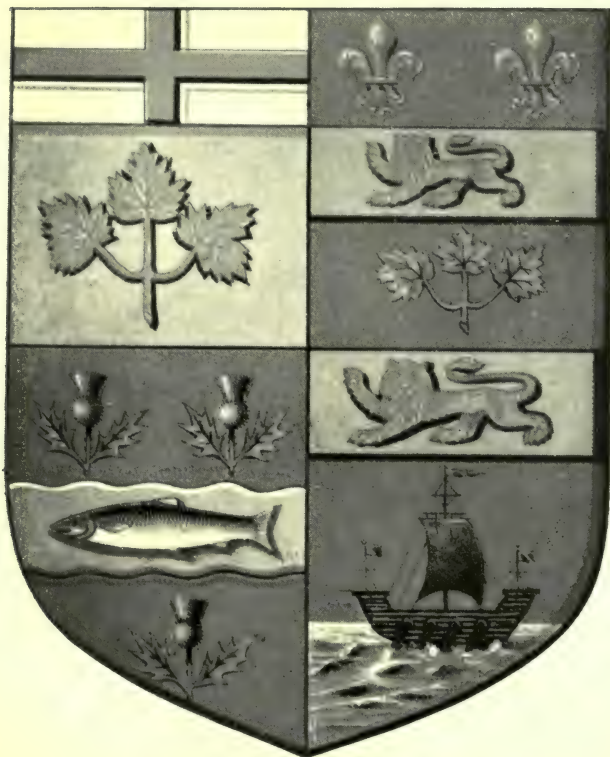
The matter of elementary education now claimed attention. The habitants could as a rule neither read nor write, but Quebec Seminary and a few institutions under the control of the Roman Catholic clergy provided a higher education. The British were rather better off. High schools and grammar schools, like the famous Cornwall Grammar School and Upper Canada College, date from about this time ; King's College, Toronto, afterwards Toronto University, was founded by Bishop Strachan. Still the great majority of the population was without education, and provision was therefore made for them.

Under successive Governor-Generals,

and especially Lord Elgin, the nation developed farther. By 1848 the provinces of Canada, Nova Scotia, and New Brunswick had the full enjoyment of self-government, and Prince Edward Island followed in 1851. The tide of difficulties had turned, and from 1842 until 1867 Canada entered upon a previously unexampled era of prosperity, which has only increased with the years. Immigrants flowed in, towns were built, the original colonists became more and more settled and self-reliant; industries sprang up, over-seas commerce was established and the population increased. From being about 1,000,000 in 1840, it had reached 3,250,000 in 1867. What is most important of all is the fact that the railway system, which has opened up Canada in an inconceivable fashion, dates from this time. The Grand Trunk Railway was begun through the farseeing statesmanship of Sir Francis Hincks. By 1867, 3000 miles were constructed, and the wonderful Victoria Bridge thrown across the St. Lawrence at Montreal, to connect the railway system of Canada with that of the United States.

The British
North
America Act.

Thus the nation began to realize, as was just and inevitable, that it should look for a closer bond of union among the provinces, and a change, long foreseen by statesmen like Lord Durham, had its inception when a convention of thirty-three representatives met at Quebec in the autumn of 1864 to consider the advisability of federal union. Several weeks were spent in deliberation and seventy-two resolutions, embodying the conditions of federation, were drawn up. The legislatures of all the provinces, except New Brunswick, were in favour of federation, and addresses to the Queen were presented. New Brunswick went twice to the polls before an agreement was reached, while for some time in Nova Scotia there was considerable popular feeling and sentiment against the proposal. However in December, 1866, a second conference was held at the Westminster Palace Hotel in London, when the Quebec resolutions were modified to meet the desires of the maritime provinces; and the momentous decision for federation was unanimously accepted. This resulted in the Imperial



THE ARMS OF THE DOMINION OF CANADA

The present arms of the Dominion of Canada, which were authorized in 1868, represent the Four Provinces, viz. :—

Top left hand, Ontario; underneath, Nova Scotia. Top right hand, Quebec; underneath, New Brunswick.

The Ontario section gives the Cross of St. George, with the maple leaf; the maple leaf is the emblem of Canada, the national song of which is "The maple leaf for ever".

The Quebec section gives the fleur de lys and the lion of France, supported by the maple leaf.

The Nova Scotia section gives the thistle of Scotland, which is suggested by the name Nova Scotia—New Scotland, and a fish, which is the staple industry.

New Brunswick gives the French lion and a boat, which shows that it is a maritime province.

Parliament passing without a division the British North America Act in 1867. This Act united in one Dominion Ontario, which owing to the effect of immigration, had taken the chief place in Canada, Quebec, Nova Scotia, and New Brunswick, and made provision for the coming into the union of Prince Edward Island, Newfoundland, British Columbia, Rupert's Land, and the North-west. This great Act was the coping-stone of Canada's nationality and made it a self-contained and integral part of the Empire. From this moment its advance was sure and rapid, until it occupied the place, which it now holds, of supreme importance in the British Empire.

Canada, as we know it, is not complete without the North-west, and the coming in of the North-west deserves a special study, not only because it includes the greater part of the area of Canada, but also because there are found the vast prairie lands, with their immense corn-fields and cattle ranches. From 1670 to 1867 the history of the North-west is the history of the fur trade. Away to the

The North-west Territory.

North and West the intrepid traders ventured—never knowing what a treasure they were lighting upon. For two and a half centuries it was in the hands of the Hudson Bay Company, which received a royal licence from Charles II to trade in an indefinite territory, called Rupert's Land after that gallant and ill-fated Prince who was one of the first holders in the Company. On the ice-bound shores of the bay, which was accessible to English ships only in the summer months, they erected their forts and established their trade in a splendid and precarious isolation.

The French always looked with jealousy upon these British settlements, and frequent conflicts took place, but the passing of Canada into British hands stopped the possibility of the French ever establishing themselves there.

The inauguration of a rival Company, under the name of the North-west Company, in the latter part of the eighteenth century, did much to encourage exploration by the stimulus of competition. The North-west Company consisted of Scotch and English merchants in Canada, who were

occupied in the fur trade. Considerable bitterness existed between the two Companies. The North-west Company worked its way through Rupert's Land and had its posts by the Assiniboine and Red Rivers in the Saskatchewan and Athabasca districts, and along the valley of the Columbia. The Mackenzie River was traced to the Arctic Ocean by a member of the company, whose name it now bears; another adventurous trader, Simon Fraser, navigated the Fraser River; while yet another gave his name to the Thompson River.

The Hudson Bay Company in turn could not afford to lag behind. In 1771 Samuel Hearne of that company discovered the Coppermine River, and three years later established a fort on the Saskatchewan, which is still known as Cumberland House. A trading post was almost invariably also a fort in order to protect the lonely band of traders from the attacks of the Indians, and thrilling stories abound of the perils of those times. The two companies were amalgamated and remained without a rival until 1870. The Red River became the head-quarters of

the Company, and in 1835 a system of local government was established. Forts, churches, schools were erected, and the settlement enjoyed real prosperity. A large proportion of its inhabitants consisted of half-breeds from French Canadian fathers and Indian mothers, called Métis. They were bold trappers and hunters, but poor settlers : their lives were often as reckless and dissipated as they were dangerous, and it was with these that Canada had to reckon, when soon after the Act of Union an attempt was made to claim the Northwest Territory. The British Government obtained favourable terms, and in 1869 the whole country from line 49 degree to the Arctic Ocean, and from Lake Superior to the Rocky Mountains, became part of the Dominion. Unhappily the Canadian authorities were precipitate in taking possession, and irritated the settlers. An insurrection led by Louis Riel, a French half-breed, broke out. In the spring of 1870 an expedition set out under the command of Colonel Garnet Wolseley, afterwards Field-Marshal Lord Wolseley, only to find that Riel had fled.

Order was soon obtained in the Northwest. A new province, Manitoba, was formed, with a Lieutenant-Governor and representation in the two Houses of the Dominion. Soon afterwards the vast province was divided up into Alberta, Assiniboia, Athabasca, Keewatin, and Saskatchewan, and in 1896 four new provisional districts were marked out in the northern territory, Franklin (named after Sir John Franklin, who had done so much to clear up the geography of Hudson Bay), Mackenzie, Yukon, and Ungava.

In 1884 the peace and progress of the Dominion was threatened by another Indian rising, fomented by half-breeds in the south Saskatchewan district. Riel, who had been in exile since 1870 as a school teacher, reappeared, and the Cree Indians revolted under the leadership of Poundmaker and Big Bear. After committing several outrages, they were met by the call of Sir Adolphe Caron, the Minister of Militia, for Volunteers. From all parts of the Dominion men answered the call. A month after enrolment the Volunteers were on the scene

**The Solution
of the Indian
problem.**

of action, and though the first encounter with the insurgents was disastrous, the latter were completely defeated at Batoche, while the Indians were kept in hand on the Battle River. Riel, after an impartial trial and many attempts to obtain acquittal, was convicted of murder and executed ; Poundmaker and Big Bear were sentenced to three years in a penitentiary.

No further danger was to be apprehended from the Indians. They now live—to the number of 100,000—in Reserves set apart for them, where they are employed in farming and other industries under the supervision of the Canadian Government. In some cases they have reached a high state of civilization. Their numbers are more or less stationary, but those who are best acquainted with them predict an increase in their number under their improved condition of living. The Métis have almost entirely died out.

The Union
completed.

The completion of the Federal Union is the last stage in the making of the Canadian nation, and as far as it is politically possible must eventually weld

into one the many races of men who are making their homes and their fortunes in the Dominion. After the settlement of 1867 British Columbia was the next to enter the Confederation. Vancouver had been formed into a Crown Colony in 1849, and the mainland, which had been previously known as New Caledonia, in 1858. These two provinces were united in 1866 with a simple form of government; and entered the Union in 1871 on similar conditions to the other provinces. Prince Edward Island came in two years later, and in 1905 the re-grouping of the territories of Assiniboia, Saskatchewan, Alberta, and Athabasca, as the two new provinces of Saskatchewan and Alberta, brought the Union to its present form. It would be rash, however, to count this as the final settlement. Future developments—the opening out of new tracts of country, the exigencies of trade or politics—are sure to suggest variations. For example a very important addition to the province of Manitoba was made in 1912. The addition to the province of Ontario of the new district Patricia, called after Princess Patricia

of Connaught, increased the size of that province to over 400,000 square miles and made it the second largest in the Dominion.

It is hardly possible to over-estimate the importance of these developments. The Union is the mould in which the various races of men, who are increasingly claiming their place in the Dominion, are being formed into a single nationality and that an integral part of the British Empire. Politically at least their fusion can never be confusion: a clearly demarcated type is inevitable. Is it too much to hope that this type will also be confessedly Christian; and is it too much to hope that in its perfection Churchmen may have their share and their privilege in the same degree at least as history shows they have had in forming the English character and ideals at home? That is one of the splendid opportunities which the political history of Canada holds out to Churchmen who love their Church and their Country and count it their highest glory to be true to the trust which God has given them, to make their Empire Chris-

tian to the core. Assuredly this is the practical appeal which a study of the history and constitution of Canada drives home.

The Dominion of Canada consists, as has been stated, of nine provinces. Each province and the North-west Territory has a Lieutenant-general. He is appointed by the Governor-general, who in his turn is appointed by the Crown, and to-day (1912) His Royal Highness the Duke of Connaught holds this exalted position. Ottawa is the capital and seat of Government. Parliament consists of two houses, a Senate of eighty life members chosen by the Governor-General, and a House of Commons elected by the people every five years. Each province also possesses a local Parliament to deal with local affairs.

In 1897, when the tide of immigration had just begun to rise, for the actual number of settlers in that year was 21,716, an increase of about 5000 on the previous year, it was possible to write that the effect of the incomers was comparatively insignificant. To-day the modern wonder

The tide of immigration.

of the world is the rapidly increasing influx of immigrants which has descended in the most amazing way upon Canada. A glance at Appendix I will show that in the ten years from 1901 to 1911 over 1,700,000 settlers arrived, and that in the year 1910-11 actually 311,084 immigrants were registered — an increase extremely remarkable, seeing that the conditions of immigration have been made more and more stringent. This number is equivalent to the population of a whole city of an importance not much below —let us say—Liverpool, Manchester, or Birmingham, while if these immigrants had settled all in one place they would have formed a city bigger than any in Canada except Montreal or Toronto. Nothing can give a better idea of the vastness of Canada than the reflection, that even if this rate of immigration were to be continued for the next thousand years, there would be still plenty of room left and even a second thousand years of like numbers would bring with it no fear of overcrowding. Every berth in ocean-going steamers is booked months ahead ;



OUTWARD BOUND



A PRAIRIE TOWNSHIP

passenger traffic is congested. At such a city as Winnipeg, which is the natural key to the West, the railway officials at times work night and day for months, and at least a thousand immigrants arrive every twenty-four hours.

We have traced the history of this wonderful country from the El Dorado dream of the old-time adventurer to the veritable El Dorado it has become to-day. All through the ages God has been preparing this wonderful land to sustain the millions who have discovered the secret of its fertility and wealth. So too He has guided its destiny, till now its peoples form part of a great Christian Empire. From the moment when first it became known to a Christian Power, it was taken in the name of Christ. To-day, when our Empire more richly enjoys all that Canada has to give, we must make that claim good by the fullest effort and service ; and, by emulating those who have brought it to worldly prosperity, bring it to a like heavenly welfare.

NOTE.—For this historical sketch the writer is almost wholly indebted to the admirable work on

"Canada," which is published by Mr. T. Fisher Unwin in "The Story of the Nations" Series, price 5s. net. The author is a distinguished Canadian, Sir J. G. Bourinot, C.M.G., LL.D., D.C.L., Clerk to the Canadian House of Commons, etc. Every student of Canada and Canadian affairs ought to study this book with the utmost care.

CHAPTER IV.

THE PEOPLE OF THE DOMINION AND THEIR NEEDS.

THE history of Canada, though we have told it much more briefly than it deserves, provides a background for the peoples and problems of Canada of to-day. Gradually this fair Dominion has become British not only in possession but in tradition. There remains, then, before we make up our minds upon the duty of the Church in Canada, the task of understanding who and what the Canadians are. Why did they come to Canada? What did they hope to obtain by coming to Canada? What are they contributing to Canada? What are their needs? What is their claim upon us, if they have any claim at all? To answer these questions is the aim of the present chapter.

First, then, there are the Indians, the Indian.

original possessors of the land. They are the people among whom, as the words are ordinarily used, missionary work is being done, or is to be done, though it is just to add, for accuracy's sake, that among the most recent immigrants are Orientals from China, India, and Japan. On the other hand, as we hope to show, a far more imperative call sounds to care for the spiritual welfare of those who have taken their place in Canada and now outnumber them again and again. Long ages ago the Indians must have crossed from the East, the Mother of men. Many fanciful guesses have been made at their origin, but it is most likely that they are a type specialized in the New World. In temperament, they are austere, moody, impassive, wary, cruel, revengeful, and treacherous ; and (except for the art of speaking) they have little inclination to art or science. They are meant to be hunters and nomads, and to this their physique generally is adapted. So long as the Indian keeps away from the "firewater" he is a big fellow, capable of great endurance. He will run sixty or seventy miles a day

by the side of a dog train, and keep this up day after day.

Civilization has given the Indian many Western diseases ; it has taught him Western vices, which wreck him body and soul in an incredibly rapid fashion, so that, unless he is looked after as a child race, he is bound to perish. To-day the Canadian Government is doing its best to make amends. It remains for Christianity to pay the rest of the debt in the name of Christ and humanity. Something has been done but much still needs doing.

Their religion was very materialistic, and they had hardly any words to express abstract ideas. To them the world was full of spirits of wood, water, sky and wind, much like the old pagan world ; and dark mysteries, powers to be propitiated by medicine man and conjurer. Each tribe had its own genius or Manitou, a deified animal, like the Great Hare of the Algonquins, or a glorified hero, like the famous Hiawatha ; sometimes, with less imagination, a feather, a fishbone, or a stone, which became a fetish to be worshipped and propitiated. Communication

The Indian
Religion.

from the unseen world came through dreams, and magic played a great part in the treatment of disease or the determination of public and private action. The dead were highly honoured, and believed to be spending a shadowy existence where the joy of Heaven consisted in perpetual hunting in the Spirit Land.

Sometimes it seems as if a higher conception were forming, and there is a vague notion of a Great Spirit, who is above all and over all: but it was rather in the nature of superstition than religion, because it was based upon fear and not on love. Some idea of the difficulty of their languages may be gained from the words of the Rev. John Horden, first Bishop of Moosonee. Few men have anything like the amazing gift he possessed for languages, and he actually composed a short address in Cree and delivered it, with the aid of an interpreter, the evening after he reached Moose. He wrote that Greek and Latin were tame affairs ¹“in comparison with Sakehao and Ketemakalemao,

¹ “Forty-two Years amongst the Indians and Eskimo,” by Beatrice Batty, R.T.S., p. 18.



INDIAN CHILDREN



INDIAN WOMAN

with their animate and inanimate forms, their direct and inverse, their reciprocal and reflective". He relates an amusing incident, which illustrates his difficulties.

¹"In my talk I made mistakes enough. Once I had a class of young men sitting round me, and was telling them of the creation of Adam and Eve. All went well until I came to speak of Eve's creation; I got as far as 'God created Eve out of one of Adam's ---' when something more than a smile broke forth from my companions. Instead of saying, 'out of one of Adam's ribs,' I had said, 'out of one of Adam's pipes'. *Ospikakun* is 'his rib' and *ospwakun*, 'his pipe'."

Two quotations well illustrate the condition of the Indians to-day. The first is from a Canadian priest, Dr. L. Norman Tucker, the second from a well-known writer on colonial matters, Mr. John Foster Fraser.

Dr. Tucker says: ²"The result has been that the Indians have accepted Christianity, and in so doing their lives have under-

¹"Forty-two Years amongst the Indians and Eskimo," by Beatrice Batty, R.T.S., p. 22.

²"From Sea to Sea," p. 97.

gone a complete transformation. They are no longer savage nor heathen. They have their own books which they can read in their own language. They have churches in which they devoutly worship God. Nearly all the people attend the services, and nearly all the adults are communicants. They do not swear. They do not drink. They do not steal. They are truthful, honest and reliable. On their journeys as well as at home, they invariably begin and end the day by prayer to God."

That happy effect of Christianity ought to inspire to further effort—for the work is by no means finished, as Mr. Fraser's words will show : ¹ "There are still roving tribes who have never submitted to control, but their life is not so comfortable as those who have. The tribes which have sworn fealty to the Dominion are well looked after. Great tracts of country are reserved for them, where they farm ; they receive a money allowance, and twice or three times a week they receive a supply of flour and wheat. . . . Canadian Indians are slowly increasing in number.

¹ "Canada as it is," pp. 284, 285, 286.

. . . The conditions on their reserve with respect to equipment for the pursuit of their calling, their dwellings and farm buildings, compare not unfavourably with the average obtaining among other agricultural communities. An agricultural society, controlled by themselves, holds yearly ploughing competitions and shows, at which the exhibits could well compete with those of any ordinary township fair. They have an organization for the conduct of public affairs, including boards of health and education, with duly appointed executive officers. Religious Services are conducted at some sixteen points on the reserve. They furnish a considerable contingent to the country militia, and are accompanied by a brass band from the reserve when they go into camp. Their most congenial employments are those of working for fishing companies or canneries, herding cattle, freighting, guiding sportsmen and tourists, and perhaps their next preference is for something in connexion with the lumbering industry, either working in the camps or saw-mills, steam-driving or lading vessels. However, they

readily adapt themselves to circumstances, and in the neighbourhood of towns the younger people are to be found in considerable numbers in the factories. In the vicinity of the railways they work at the depots, or as section men, and in agricultural districts as farm labourers or at pulling flax or gathering hops and fruit. In fact, they turn their hands to anything that offers."

Mr. Fraser further describes a visit of his to the Blood Reserve in Alberta. It is so well told and illustrative of other reserves, that more quotations may be profitably made. ¹"It is pleasantly situated," he writes, "between the Belly and St. Mary Rivers, and runs in a southern direction for about forty miles to within about fourteen miles of the United States boundary. It contains an area of over 540 square miles, or some 354,000 acres of excellent grazing land. The population of Bloods is over 1,100. The death rate is higher than the birth rate, the mortality being due chiefly to scrofula and consumption. I found little wheat, but there

¹ "Canada as it is," pp. 286, 287.

was excellent hay being grown, and this sells at an average price of £1 a ton. For ten years the Bloods have been raising cattle. . . . The demand for Indian ponies still keeps up, and during the last year about 1200 were sold, which brought in a sum of about 9600 dollars, the largest amount ever received by these Indians as an income from their horses.

“I paid a visit to the Church of England boarding-school, and though the youngsters were clean, I was told that it was difficult to get pupils. Mr James Wilson, the Indian agent, reported that educational work is beginning to tell, and last year in the ‘round-up’ party of thirteen Indians six were graduates from these schools, and their work would compare favourably with that of any white lad of the same age brought up on a large ranch.”

The Eskimos, whose numbers ap-Eskimos, proximately reach 5000, inhabit the east and west shores of Hudson Bay, the neighbourhood of the Hudson Straits, and the coasts of the Arctic Ocean, particularly at the mouth of the Mackenzie, where at least 600 are to be found. They are

among the very lowest and most degraded of mankind. Their land is the coldest in the world, and no vegetation will grow except lichen and moss. Their winter is the longest and their summer the shortest. At some seasons it is dark the whole day through, and again at others it is light the whole night, and the sun is visible in summer at midnight. They have no buildings. Their dwellings are snow huts, ten feet in diameter and six feet high. The entrance to them is by a hole shovelled through the snow wall. They are indescribably filthy and overcrowded, as not even the worst London slum is overcrowded. Their pursuits are hunting and fishing, and their food is seal-flesh, bear, wolf, reindeer, whale or fish, which they pursue in skin-covered canoes called kyaks. They have no real religion, except a terror of the supernatural, which their medicine men strive to appease with hideous charms. They have no government outside each family, and can appeal to no law beyond custom. They have neither literature nor art, and their history is remembered tradition. Their language



CHRISTIAN INDIANS IN NORTH-WEST CANADA



GROUP OF ESKIMOS AT FORT CHURCHILL, DIOCESE OF KEEWATIN

is of a type unknown in the Old World, and like the first articulate utterings of primeval man.

What is their need ? To no other people on earth can the Gospel be such good news. It is sometimes difficult to realize that these are souls for whom Christ died. There, where life is so hard and grey, should be found the message of the love of God to awaken the soul, and inspire a humanity which will uplift them from their abyss of savage existence.

So much for the aboriginal inhabitants of the country. The next people to remember are the early settlers. Roughly, they are French, Scotch, and English from the homeland and from America (i.e. Loyalists). The French are Roman Catholics ; the Scotch, Presbyterians ; the English, Churchmen, and in part Methodists. Practically they are confined to Eastern Canada. For the moment we can pass them by, though it is good to remember that the Roman Catholics have always claimed Canada for Christ, and the Methodists have poured men and money into Canada in a way that is wholly admirable

and worthy of imitation. The Churchmen are mostly reached by a parochial system, which is very similar to our own in England.

Present day
immigrants.

We are face to face with the real problem when we begin to consider the settlers of the past ten years or so. An interesting list lies before us as we write. Almost all the nations in the world are represented; mankind of every colour, white, black, yellow, red, and what a humorist has called a lovely chocolate. Here in Canada are between sixty and seventy different races, from which is to evolve the Canadian of—let us say—the next century.

The tide of immigration is not only from many waters, but it increases year by year. To take a few characteristic examples. In 1900 less than 1000 Irish entered Canada, seven years later 6900 entered in the twelve months. The Norwegians show a similar increase. In 1900, 265 entered Canada, in 1907, 1769 entered. More striking still are the figures for the Chinese. They jump from seven in the former year to 1110 in the latter. How this foretaste of a possible "Yellow Peril" in the

Far West impressed the authorities can be understood from the stern restrictive measures which were taken to limit the immigration of the Chinese; yet we may reflect that if a conservative nation like the Chinese have felt the attraction of Canada, it must be almost irresistible to nations which are on the look-out for a home for the men and women whom they can spare in the stress of industrial competition. There can hardly be any surer proof of the power of Canada to draw men to her shores than the impression she has made on the Chinese.

¹ Out of every million immigrants about 450,000 are British, 325,000 come from the United States, the remainder from the rest of the world, of whom a very small proportion hail from overseas Dominions like South Africa or Australia. Almost every known type of religion is represented, Christian and heathen. There are Catholics, English, Greek and Roman, and Protestants, both as we know them in England and as they exist on the Continent; Moslems, Buddhists, Shintoists, the

Every type
of Religion.

¹ See Appendices, p. 345.

many religions of India, the many unorthodox Christians of the East—Jews and agnostics, and, to make us pause, a strong contingent of Mormons. The greatest in number are the Roman Catholics. Then come the Presbyterians and Methodists and after them the Anglican Church. A very small proportion of the whole has returned itself in various forms as agnostic. There remains an unspecified fringe, numbering at least 50,000, which is full of possibilities.

We may say generally that our fellow-Christians have realized the position and the opportunity and have lavished men and money upon their work in Canada. Sometimes, as in the case of Horden's work at Moose Fort, a Methodist station has been taken over; elsewhere Greek or Orthodox Catholics have found a home with us; but generally the shortage of Churchmen, both priest and lay, for the work, the slender bands of the Catechists, and so forth, have caused many Churchmen among the immigrants to find their only religious opportunity in the enthusiastic welcome and work of Methodist ministers. We gladly record our gratitude

to those who have thus kept the cause of Christ alive in a far country. As loyal Churchmen we long to add our share to their labours and to offer what we believe is a nobler complement to their teaching. A duty of reparation lies upon us.

To those immigrants who have been used to the ministration of the Church at home we owe a special debt. It is an appalling thing to send them out to lengthen the cords of our Empire, and never to lengthen the cords of Holy Church. Many are Christians of different ways of thinking from ourselves. Their own communities often provide generously for them. Sometimes that is impossible, and then they fall to us, as is the case with certain Greek Catholics. The opportunity is too good to be lost. It is not that we wish to proselytize, but the mission field might be the foundation of the reunion of Christendom, and the romance of that possibility ought to appeal. Yet the Church is hardly strong enough, as yet, to reach her own children. It is a terrible fact that the sons and daughters of Christian parents, in the fierce struggle for existence, are

The Problem before our Church.

actually growing up so ignorant of religion as not even to know the Lord's Prayer.

Such is the problem, desperate, insistent, and peculiar. "Beyond all question," says the Archbishop of Canterbury, "in a few generations at most, Canada will become one of the great nations of the world. No such condition has the Church of Christ ever had to face." Every effort made now, will save many in future. A brother offended is harder to be won than a strong city, and there is no offence deeper than neglect.

But the grace of faith compels us to add that it is not hopeless. A right reading of the story is full of encouragement—especially to Churchmen. From this medley of nationalities a Canadian nation is being formed of a British type. "Britain is my nation, Canada is my home," might well express it. We have an equal right to expect that from the medley of Christians a particular type of Christianity will be evolved, and that this type will be a Churchmanship at least akin to our own.

It will help to this end to study the

condition and temperament of the leading peoples more closely. Let us visit a typical emigrant ship as it nears land. It is worth our while to make the acquaintance of the passengers in the second and third class. Here is a Yorkshireman and his wife, with two bonnie lassies, and the burr of the broad shire in his voice. Next to him are three Lancashire lads. They call one another mate, and their talk is of "th' owd Church" and the Brigade to which they belonged. A shy girl on her way to Winnipeg as "a lady's help" is chatting to two pale clerks, who have left London for ever and mean to succeed in Canada or die. A young gardener and his bride, who has never ceased blushing since she left Liverpool; a couple of brawny Scots, who take care of their "bawbees"; a West-countryman, who has left wife and family behind, and means when he has done well to send money home to bring them out to him. There are a hundred other types—a party of boys and girls, it may be, from one of the training homes; the "out-of-works" at home, who are going to try their luck in a

Some types
of immi-
grants.

country which asks for workers ; some better off, who have a little money to invest if they come across a good thing ; others who are not so promising. Some who have been failures in England are going to Canada as a last resort. Beside these, there are foreigners from all parts of Europe with picturesque costumes and strange tongues, some with money and some without ; plenty of children, whose *lingua franca* has broken down the barriers of race and speech. Some will prove undesirable on the score of ill-health ; some have a history that the police could best tell. Steamer after steamer brings them. They are the Canadians of to-morrow. What heart is big enough to take them all in ? What wisdom sufficient to mould them all for the highest ?

Land at last ; and for most of them the long train journey to Winnipeg and the Prairie. Some will be turned back ; some pitiful separations will be enforced. A little girl is afflicted with tracheoma. She may go no farther, but father and mother must. For them the new life begins with the baptism of tears.

It is hard to gauge the difference that is going to be. Here are men and women who lived thick in London or some other great city ; they will find homes miles and miles apart ; they will have a hard struggle to keep body and soul together. They will find nothing of the old surroundings—the church they used to see daily, however rarely they entered it ; the bell they used to hear day by day and Sunday by Sunday ; the school where once they were taught the habit of religion. Small marvel if, when there is little or no opportunity of public worship, they learn to sit very loosely towards God ; if even the best, forced to live without priest or altar, learn after awhile, when the first sense of lack has died away, to be content without. The case is worse with the children that are born in the vast prairie-land and the far West. They grow to manhood and womanhood, without ever learning of religion at all. Parents are only too conscious of their own inability to teach, but it is impossible to see the children “properly brought up,” when there are neither men nor means to do it. That is the pathetic

side of the problem and the insistent cry of need ; how insistent none but the missionary can know who finds more than an eager welcome if ever he does come into their lives.

British
immigrants.

Immigrants from Great Britain are from our point of view the most important, if Canada is to be moulded into a nation of British tradition and form a loyal part of the British Empire. In the last ten years well over half a million have entered Canada. Of these the majority have done well, and naturally become part of the nation. Unhappily most of the failures have been among the English, and the warning notice, "No English need apply," has again and again been justified. They are often of the wrong class. Canada asks for farmers and labourers ; she receives the failures of our cities and the workshy ; there have been the ne'er-do-weels and the "remittance men," whose resolution, slight at best, was sapped by money help from England ; there have been those emigrated by various philanthropic societies. These last have mostly come from the slums, and not infrequently be-

long to the unemployable. It is a mistaken kindness which dumps these people in Canada. Their contribution to the nation can only be an heritage of inefficiency and poverty, and with their failure they bring the fair name of England into disrepute.

Another large class of immigrant is the ^{Juvenile immigrants.} juvenile. "During the past five and thirty years it is estimated that at least 50,000 children of Anglo-Saxon origin have been sent to Canada under the auspices of organized societies and accredited agents." These add to the cry of need. The splendid work of rescue done in the name of Christ is only half done, unless it is followed up. If we give these waifs of our social condition a chance in Canada, that chance must be a real one. The little ones of Christ call for our fullest effort.

Almost equally important to Canada are ^{American immigrants.} the immigrants from the United States. The American is one of the richest of the immigrants. During the seven years from 1902 to 1909 over 300,000 people have arrived from the States and their number is so steadily increasing that no less than

150,000 entered in 1911. Some of them are ex-Canadians who have done well in the States and mean to do better in their old home, and all of them, because of their experience and their capital, make desirable settlers.

Doubtless they bring with them American ideas if they are U.S.A. citizens and the result has been well expressed as follows :
¹“Of course they are not British subjects, and some of them rather object to acknowledging allegiance to King Edward VII (1908). But the King lives away in England. They soon become good Canadian citizens. Their children will be loyal British subjects.”

Mormon
immigrants.

It is, however, questionable whether one class of immigrants from the States is desirable. That class is the Mormon. Like a hideous octopus, as has been well said, the Mormons have spread in Canada. Alberta is the site of their prosperous colony, and, with a magnificent organization, they are making such headway that

¹ “Strangers within our Gates,” by J. S. Wordsworth, Missionary Society of the Methodist Church, Canada, p. 77.

they already count as a force in Canada. They are good settlers and keen proselytizers. Their doctrines must be studied elsewhere, but two of the leading ones are a belief in the plurality of gods and the doctrine of polygamy. Adam, for instance, is a god ; God, they say, is a polygamist, so too was our Lord. Their political doctrines are equally subversive of all liberty. They demand the utter surrender of personal freedom, and the absolute recognition of their priesthood. Their presence is a hideous menace ; a real challenge to the Church.

The next problem is an old one. Since ^{Jewish}immigrants. the fall of Jerusalem the Jew has been a wanderer. Persecution has been the badge of his race. He finds a freedom in Canada which is denied him in many countries in Europe. "In Canada in 1881 we had only 667 Jews ; in 1901, 16,131. Since that time the official figures show nearly 38,000 Jewish immigrants. But probably there are many more who have been classified as Russians. In Montreal there are 25,000 to 30,000 Jews ; in Toronto, 12,000 to 15,000 ; in Winnipeg, 5000 to 6000, and

each city or town of any size has quite a large contingent."

The Jew has the characteristics of a valuable settler. He is healthy and intellectual. Nobody values a good education more; he is thrifty to miserliness; he has an extraordinary power of getting on; he is a born linguist. Every Christian feels with S. Paul that above all others he desires for Christ the nation from which his Saviour sprang. In Canada there seems an opportunity. It is true that there are synagogues in almost every town of any size, but their teaching varies. There is a marked move towards liberalism. It is an unhappy fact that the Jew in Canada is becoming agnostic. Too often the situation is summed up in the remark of a Jew: ¹"My father prays every day, I pray once a week, my son never prays". Here again is the Church's opportunity.

Immigrants
from N.W.
Europe.

A very important group of immigrants come from North-western Europe, from Norway, Sweden, Finland and Iceland.

² "Hardly an immigrant train rolls into

¹ "Strangers within our Gates," p. 159.

² *Ibid.*, p. 87.



NINETEENTH-CENTURY PLOUGHING



TWENTIETH-CENTURY PLOUGHING

Winnipeg depôt that has not its quota of Swedes and Norwegians—the men big, brawny, broad-shouldered, fair-haired giants; the women, pretty, healthy, clear featured and rosy cheeked, with great masses of golden hair. It is estimated that in Western Canada there are of Swedes, Norwegians, Finns and Danes about 50,000 scattered from Fort William to the coast.” They mostly arrive poor, and have to start at rough labouring, but they are thrifty, sober and industrious, and drift into farming. They soon learn English and intermarry freely, and do not form independent foreign colonies in the midst of Canada. Their religion is mostly Lutheran, and they are attracted by the various forms of Protestantism, especially the Baptists. They do well and are likely to count for much in the development of the Canadian type.

Icelanders have entered Canada to the number of at least 20,000 and are among the most successful settlers. It is right that they should be so, for they can claim that Canada was discovered by their forebears. The Prairie and British Columbia

have mostly attracted them, and arriving with little more than £5 in their pockets, they are now to be found flourishing in almost every profession. Politics are natural to them, and they have taken a large part in Canadian elections. Several of them have already made their way into various legislatures. Journalism too has provided an outlet for their inherent intelligence, and there are many Icelandic papers. Their religion was originally Lutheran, but, like so much of Protestantism, in the freer atmosphere of the New World they have often become Unitarians.

German
immigrants.

Another large class of immigrants is German. It is a curious fact that few of the Germans come from Germany. Mostly they are natives of Austria and Russia. As a class they are farmers, and though they begin with an effort to maintain their own Churches and language, the second generation is English-speaking and Canadian-minded; and they readily assimilate to the dominant types. They are sometimes Lutherans and sometimes Roman Catholics, but always good settlers.

South-eastern Europe also contributes ^{Immigrants from S.E. Europe.} a number of immigrants. Russia, Austria-Hungary, and the Balkan States may be classed together. Two motives prompt these different people to look to Canada : poverty, and political—sometimes religious—persecution at home. To disentangle their relations would require a knowledge of political history which few possess. Some of them, however, stand out with marked distinctness, and they add to the problem of nationality and religion in Canada. The first in interest are the Doukhobors, who entered Canada in 1898, about 9000 in all, and settled in Saskatchewan. These strange people of the poorest peasant class come from South Russia, and are among the few real Russians who have migrated to Canada. The name Doukhobor is a nickname meaning Spirit Wrestlers. The sect began in the eighteenth century ; a conviction of the imminent advent of the Messiah, so strong as to amount to fanaticism, colours the whole of their lives. This leads them, even in the depth of winter, to make pilgrimages to meet Him. When Lord Minto was at

Saskatoon, it was with difficulty that they were restrained from greeting him with divine honours, the news having reached them that a great man was coming. They have no organized system of religion, and their worship consists in the recitation of curious chants, sung in a weird monotone. At their head is a certain Peter Veregin, who visits their villages, which usually consist of from 150 to 200 people ; his coming is the occasion of a kind of religious ceremony. ¹ "A sacramental table is spread in the village street. As Veregin passes along in state, all bow low, while he distributes the communion." They have no schools and are practically illiterate. They are scrupulously honest : a Doukhobor has been known to ride 150 miles in the depth of winter to discharge a debt. They are strict vegetarians. Until something is done to break down their system of communes they will remain, like the Indians and the Orientals, a people apart ; and will have no share in moulding that Canadian nationality which is forming from many races.

¹ " Strangers within our Gates," p. 122.

The Lithuanians, who have entered the United States of America in great numbers, are just beginning to reach Canada. The following account of a young Lithuanian is typical of the mind and motive which so many of these people possess, as almost their only initial equipment for Canadian life:—

¹“H. Holt tells the story of a young Lithuanian immigrant. Away in Russia he heard of a wonderful country where there were free papers and prayer-books, and free meetings where men could speak as they liked. When the time came for military service his father arranged to send him to America. He tells of his journey: ‘It is against the law to sell tickets to America, but my father saw the secret agent in the village, and he got a ticket for Germany, and found us a guide. I had bread and cheese, and honey and vodka (Russian whisky), and clothes in my bag. Some of the neighbours walked a few miles and said good-bye, and then walked back. My father and my younger brother walked on all night with the

¹ “Strangers within our Gates,” p. 125.

guide and me. At daylight we came to the house of a man the guide knew. We slept there, and that night I left my father and young brother. My father gave me 50 dollars, besides my ticket. The next morning, we were going through the woods, and we came to the frontier. Three roads ran along the frontier ; on the first road there is a soldier every mile, who stands there all night ; on the second road is a soldier every half-mile ; and on the third road is a soldier every quarter mile. The guide went ahead through the woods, while I hid my bag behind a bush, and whenever he raised his hand I sneaked along. I felt cold all over, and sometimes hot. He told me that sometimes he took twenty emigrants together, all without passports, and that, as he could not pass the soldiers, he paid a soldier he knew a dollar a head to let them by. He said the soldier was very strict, and counted them to see that he was not being cheated. So I was in Germany ; two days after that we reached Tilsit, and the guide took me to the railroad man. This man had a crowd of emigrants in a room, and we started that night

on the railroad, fourth class. We were very slow in the stations, and the railroad man used to shout at us then ; one old German man, who spoke Lithuanian, told me what the man was calling us. When he told me this, I hurried, and so did the others, and we began to learn to be quicker. It took three days to get to Hamburg. There we were put in a big house called a barracks, and waited a week. The old German man told me that the barracks men were cheating us. They kept us there till our money was half spent on food. The boat was the biggest boat I had ever seen ; the machine that made it go was very big, and so was the horn that blew in a fog. I felt everything get bigger and go quicker every day.'

" We have talked with many Russian immigrants who can tell of similar experiences through which they have passed. That is the one end of the journey. Then, on the other side come the bewildering and often painful experiences of the new life—the ignorance of the language, the struggle for work, the contact with the roughest side of Canadian life. ' One hundred men killed

in rockcuts on the Transcontinental'—one or two will be unknown Lithuanians; the next day their places are filled by new hands. Who cares? A family in far-off Russia waits for word that never comes."

Galician
immigrants.

Austria sends Canada the Galicians or more rightly the Ruthenians. They are the hewers of wood and the drawers of water for the community. One hundred and twenty-five thousand have entered the Dominion, principally in Western Canada—40,000 in Manitoba; 50,000 in Saskatchewan; 30,000 in Alberta. They are a Slav people, and their native home is in the provinces of Galicia and Bukowina. All are amazingly illiterate and ignorant, and not infrequently criminal. They are Greek Catholics, but acknowledge the claims of the Pope; in the wider atmosphere of Canada they are wavering in that allegiance, and a Greek Independent Church has been formed among them.

Here is a picture of them: ¹"The unskilled labour for which contractors and railway builders have been loudly clamour-

¹ "Strangers within our Gates," p. 135.

ing is supplied principally by Galicians. In the cities and the towns, where new works are being pushed to rapid completion, or out on the farthest stretches of the Prairie, where the steel is being laid for the coming settler, can be found the grimy, stolid Galician, puffing his ever-present cigarette, and working with a physical endurance bred of many centuries of peasant life, and an indifference to hardships that seems characteristic of the Slav. But the Galicians are not all to be found herded together in the cities or working in contract-gangs, an astonishingly large number have taken to the land. . . . As farmers they are not particularly enterprising, and yet their worst enemies must admit that since coming to Canada they have made progress, and that to a considerable degree."

Another race of men whose lot in ^{Polish} Canada is akin to the Galician is the Pole. ^{immigrants.} The name stirs memories ; and it is easy to realize that the Pole finds an outlet in the Prairie of Canada for that patriotism which is mercilessly stifled at home. About 12,000 are to be found in Manitoba and Saskatchewan. As unskilled labourers

they share with the Galicians the work of rearing the mechanism of Empire. They are mostly to be found in the towns, and perhaps account for some of the slums of Canada, but they are beginning to take to the land. Already Canadian Poles are in small numbers making their way to high professional positions, which encourages the hope that one day a Canadian Pole may yet be born to rank with Copernicus or Sienkiewicz. At all events they are making a start not only by sending their children to school, but by petitioning the Manitoba Government to grant a training school for Polish teachers.

Immigrants
from the
Balkans.

The list of South-eastern Europeans closes with immigrants from the Balkan States. They are just beginning to arrive in Canada. Poor, unskilled, and naturally slothful, they will need much patience and training if they are to be good citizens of Canada.

Italian
immigrants.

The only other people worth dwelling upon are the Italians. Greeks, Turks, and Syrians—the Levantine nations—appear in small numbers; perhaps they are being kept to create a future problem; but the

Italian has already arrived in considerable numbers. In Montreal there are 12,000, in Toronto 6000, in Winnipeg 2000. The ordinary type is poor and unskilled. He too has helped to build the railway to open up the land, he too crowds with his fellows into the cities to create the slum, with its consequent filth, disease, and crime. The Italian woman is a Roman Catholic; the man as a rule has little or no religion. Sixty per cent of Italians are illiterate when they reach Canada; the children are quick and mean to improve. The following incident illustrates the actual process of assimilation which is going on, and suggests that the Canadian type is, so to speak, of mixed parentage.

¹ "Said the mother in very forcible Tuscan: 'You *shall* speak Italian, and nothing else, if I must kill you; for what will your grandmother say when you go back to the old country, if you talk this pigs' English?' 'Aw, 'gwan! Youse tink I'm going to talk Dago 'n' be called a guinea? Not on your life! I'm 'n American I am, 'n' you go way back 'n' sit down.'"

¹ "Strangers within our Gates," p. 165.

**Oriental
immigrants.**

The Oriental immigrants—Hindu, Chinese and Japanese—are making for Canada the same problem as they are making for all the West. This is especially true of British Columbia. Though heathen by birth, they are free from the deadening atmosphere of heathenism: that continual sense of the oppression of Satan which missionaries feel so acutely. On the other hand there is so much in nominal Christianity which hinders the real work of the Gospel. Away from the heathen surroundings of their own country they present an opportunity which might well be seized; they come in relatively small numbers, and so should prove manageable for men of energy and ability who would undertake missionary work among them. The yellow peril can alone be stayed if the yellow races become Christian. They are not very likely to assimilate or be absorbed by marriage. It is the same with the negroes. At least 20,000 of them are to be found in Canada—descendants of the old slaves. The colour problem here does not further complicate the making of Canada than it does in any other nation

where the negro is present in considerable numbers. Many of them are Christians and are highly respected for their virtues.

In these nations, which are making Can-
ada, there are for good or evil strong nat-
ural convictions and inherited tendencies.
Religion in some of its forms is breaking
down among the peoples ; a new freedom
in some cases is leading to a natural ego-
tism ; a spread of education is setting a
higher value on worldly success ; a spirit
of alertness is becoming characteristic.
Is it surprising that the modern Canadian
has the faults of his virtues ; and finds
himself superior to his fellows, and Canada
the finest country in the world ?

The effect of
immigration
on the char-
acter of the
people of
Canada.

The social and economic effects of im-
migration are equally important. The
vast majority of immigrants are poor ; they
have nothing to offer their new country
except themselves. They have in many
cases been used to a life-time of hardship.
They are ready to work for the lowest
wages rather than starve. This cheap la-
bour lowers the standards of living. Over-
crowding, crime, pauperism, alcoholism
follow. Already the great cities of Canada

On society.

are face to face with the problem of the slum ; and charitable organizations are strained to the utmost. ¹“ Much of the pauperism,” says Hall, “ due to recent immigration is not to be found in the ranks of the immigrants themselves, but among those who are displaced by their presence.”—The political effects also are being felt more markedly every day. Many of the nations who enter Canada have done so with strong political convictions, and are far less apathetic about public affairs than is the average Englishman of a like class. They are eager to obtain the franchise : political clubs and newspapers in all the leading languages flourish. The solid vote of a colony of foreigners may turn the balance of power at any moment. This is not always for good, and though politics must be avoided as much as possible in this present study, it is well to realize the warning which has sounded from the United States : “ The heterogeneity of these races tends to pro-

¹ “ Immigration and its effect upon the United States,” quoted from “ Strangers within our Gates,” Chap. XIX.

mote passion, localism and despotism, and to make impossible free co-operation for the public welfare”.

In the development of the future in- **The Future.**
termarriage will be the potent factor. Though the Mongol, the Hindu, the negro and the Indian must practically remain apart, the new nation is to be the intermingling of Slav and Celt, Latin and German, Hungarian and Semitic bloods in proportions upon which it is impossible to speculate. For the moment it is the British type which prevails: what will it be a generation hence? The United States afford a parallel. The old American type, which was largely English, is being rapidly modified. It is said that the type of to-day is more German or Irish. The Canadian of the future is bound to be cosmopolitan; he is likely to have the quality of alertness, to be eager to make the best of life. Now is the opportunity, when he is in the making, to train him to know what is the best in life; and the fullness of Christ alone can do that.

Good and evil are inextricably mixed in **The one**
these peoples. If they are left to them- **unifying**
Power.

selves, who knows which will predominate? And what type is sufficient to embrace them all for good? The words of the great Apostle of the Gentiles seem to have been written to supply the answer. "There are diversities of gifts but the same spirit. . . . There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

Was there ever a clearer need for the Son of Man, summing up in Himself all mankind, than Canada presents to-day? To take Christ to Canada, to win Canada for Him, will indeed be the crowning of the nation. But it can never be an easy task. For this intermingling of nations is full of peril to religion. Old convictions—held sometimes narrowly and unthinkingly—break down: too often nothing takes their place; sometimes only a vague undenominationalism without inspiration, an amorphous thing, such as that which threatens in England. No religion or an indefinite religion seems the danger of Canada, and when earth has so many prizes to offer as are lavished on Canada, Heaven is easily forgotten.

There is at this moment a unique opportunity if only it can be seized upon and utilized. Every student of history is conversant with the unifying influence of religion. The raw material is at hand, especially with the increasing proportion of immigrants from the United Kingdom, who are largely Church people. Scattered over vast spaces, particularly in the West ; diverse in their manifold occupations and worldly interests, their single bond of union is their churchmanship. As a little leaven, leavening the whole lump, the Church in Canada might work surely for the Christian type of the future. Faithful sons and daughters now, well taught, would ensure the next generation of Churchmen, and the next generation means Canadian citizens, for the children of settlers have never known the home country as their parents have. The fact of supreme importance stands out, that the children of Churchmen, who are left, without the teaching or ministrations of their own clergy, are practically lost to the Church.

Is it too much to hope that the Anglican

Church in Canada may make its peoples definite Christians of that type and standard which is our peculiar glory at home ?

Assuredly this mixed multitude will in time evolve a single national Canadian type. It is no idle dream, if we set to work diligently, to hope that the national type of Canada will be not only citizens of the British Empire, but Churchmen of that branch of the Holy Catholic Church which, while it has ever held by the Creeds and Sacraments of historic Christianity, has counted it the highest privilege to leave every man free to accept them according to the dictate of his own conscience.

The Church then must commend its case by workers of conviction and devotion ; and that is our present part.

It is obvious that the men to help cannot be found either among the immigrants themselves or in the Canadian Church. The immigrants, even if they are suitable from other points of view, and possess the necessary enthusiasm, are often past the age of vocation. The Canadian Church has done marvels, but it is unfair

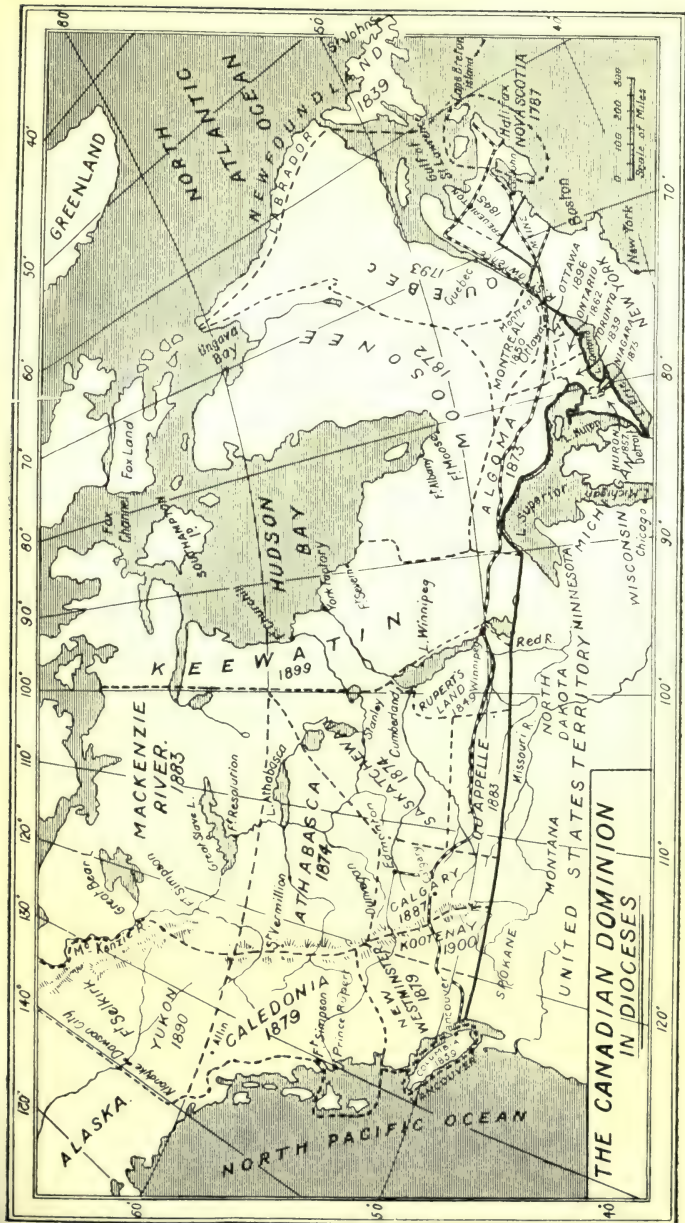
to ask her to bear the whole burden, even if that were possible. Help from outside is needed and at once. It is but fair. The nations of Europe send their sons and daughters to Canada, that she may tend them and give them the opportunity they have failed to obtain at home. The nations owe Canada a debt for every emigrant they send; and of all nations our own owes the greatest debt, not only because we send the greatest numbers but because in His providence God has entrusted Canada to us.

CHAPTER V.

OUR HERITAGE OF HONOUR.

Lives of
great men.

It is a tremendous claim which Canada makes. First the wealth and beauty of the land speak surely of the unsearchable riches of Christ. Then the story of the nation, which from the beginning was destined for Christ by its early conquerors, urges the duty of completing their work. Lastly, the needs of the thousands of in-pouring settlers with souls to be saved make their own tender, human appeal. To this threefold appeal we can add another which directly touches the heart. The years that are past have seen heroic efforts in Canada. Missionaries, martyrs, and confessors, have done their work and borne their witness. That work must not be wasted nor that witness vain. The heritage of honour is ours. We must pass it on, untarnished and undiminished, to those who are coming after us.



Of the place which the Church had in the thoughts of the first French settlers we have already spoken. The city of Montreal itself was built in the cause of religion. In 1642 its foundations were laid, and Ville Marie, as it was then called, sprang into existence. Convents, churches, hospitals followed. We have shown, too, the heroism of the Jesuit missionaries, and the enthusiasm of Laval, who was responsible for the constitutional settlement of Canada. It was due to his policy that the parish became, so to speak, the unit of Canadian life, and the parish priest the nearest in touch with the people. When Canada was ceded to Britain in 1763 we took over the whole responsibilities of the Dominion, but for a time little was done by our Church. In 1780 there were only eight clergy in Nova Scotia, two in New Brunswick, and none at all in Canada proper.

The difficulty lay in the fact that it was impossible by law to consecrate Bishops for the Colonies. Archbishop Laud had done his best, but without avail. Men who had the vocation to Holy Orders were compelled to cross the Atlantic for Ordin-

Church and
State.

ation, and that crossing was attended by perils of which we have no conception in these days of giant liners. But the American Declaration of Independence in 1776 was more than a blessing in disguise. The Government, from fear of offending the new Republic, brought in a Bill to enable the Archbishop of Canterbury to consecrate, and from 1786 the possibility of a colonial Bishop was realized. The outcome of much legislation was the consecration of Charles Inglis, one of many clergy among the U. E. loyalists, to be first Bishop in Canada, with the title of Nova Scotia. He had been Rector of Trinity Church, New York, and was consecrated at Lambeth on August 12, 1787. From his appointment progress became possible. New churches were built, numbers of people were confirmed, the disputes about lands left to the Church were settled, and schools, especially for negroes, who were probably refugee slaves at Fredericton, were established. After the American Revolution other negroes arrived in New Brunswick, though never in great numbers ; and in 1825 were granted leases of

Bishop
Inglis.

reserved lands for ninety-nine years. The records of the S.P.G. missionaries show with what success work was carried on among them. Several baptisms took place every year and the school at St. John's for them "succeeded beyond expectation". Bishop Inglis died at Halifax in 1816 at the age of eighty-one.

A different character, infinitely forceful, ^{Bishop Strachan.} was John Strachan of Toronto, the first Bishop in Upper Canada. He reminds one irresistibly of Archbishop Laval. Few men have had more influence than this Bishop of Toronto. As, however, it is almost impossible to separate the story of that Diocese from the life of its first Bishop, an account of his splendid work for the Church in Canada will be found in Chapter VI.

Singularly like Bishop Strachan, both ^{Bishop Medley.} in temperament and in personal appearance, was the Rev. John Medley, who in 1845 was appointed by the Crown as first Bishop of the Diocese of Fredericton with a jurisdiction over the whole civic province of New Brunswick, which is about as large in extent as Scotland. He had

graduated at Wadham College, Oxford, and at the time of his appointment as Bishop was the Vicar of St. Thomas' Exeter and a Prebendary of Exeter Cathedral. From 1845 until his death in 1892 he ruled his vast Diocese in the spirit of the pioneer, and took no small share in the "spade work," which has ensured the permanence of the Church in Canada. He had a "powerful intellect, quick perception, sound judgment, prompt and unfaltering decision"—in a word the qualities of a statesman, at a time when the Church in Canada needed statesmanship to build it upon broad and firm foundations.

One, who was well qualified to speak of him while he still lived, said: ¹ "The time has not yet come for the just estimate of Bishop Medley's work and character. That he has laid broad and deep the foundations of the Church of England in this Province cannot be denied. Many spots in New Brunswick which were spiritually 'waste places' on his arrival, now bloom and blossom as the rose. He has ever aimed to advance the Church as

¹ "Eastern Canada and Newfoundland," p. 157.

a whole, and to that end has not occupied himself with the petty and often superficial activities of life, but, 'temperate in all things,' has done regularly, without wasting mental or physical power, a vast amount of good work, which will remain. Much has been done by him for Church music, Church architecture, and for a better and more reverential performance of public worship. But Dr. Medley's success as a Bishop is due largely to power as a preacher, to his exceptional liberality, and to his simplicity of life."

The difficulties of the task, which lay before Bishop Medley, might well have made even his heroic heart quail. He found eighty parishes or townships served by twenty-eight clergy; so that though many priests did double and treble duty, fifty-seven parishes were without a resident priest; the schools, such as they were, languished: the climate was severe and the soil less fertile than in more western parts. Throughout his episcopate there was a continual exodus to the United States as well as a steady stream of the young and energetic westwards, while on the other

hand the immigrants were largely Scotch or Irish, which meant continual accessions to the Presbyterians or the Roman Catholics. Despite these unfavourable conditions, despite a shortage of men and want of money, the record, which was compiled for the Diocesan Jubilee in 1895, proves that the spiritual growth of the Diocese was remarkable. Behind that work were the untiring zeal and clear-sightedness of Bishop Medley.

His optimistic faith never allowed the possibility of failure. "Wherever," he said, "an active, useful clergyman is placed, the Church more than holds her ground." He saw the special need of consolidation and set to work to increase the effectiveness of his Diocese by subdividing the parishes and missions. At the same time he realized the danger of parochialism and laboured vigorously at the erection of the Cathedral at Fredericton, which should be the centre of the corporate life of the Diocese. Above all he insisted that the Cathedral should be free and open. What this has meant is summed up in some words of "Two

Hundred Years of the S.P.G.” “The example of the Cathedral with its daily service and frequent communions has been most beneficial to the diocese. In the majority of the churches seats are now free ‘to all’ ”.¹ A special care of the Bishop among the many missions he had the happiness to foster was that to the colony of Danes, who arrived at New Denmark in 1876, which has been re-enforced by fresh arrivals each year. To them—originally Lutherans—he sent the Rev. R. M. Hansen, whose work was crowned with such success that the whole colony became Church-people. The subsequent history of the mission is worth continuing. ¹ “On the retirement of Mr. Hansen in 1895 some difficulty was experienced in finding a successor who could speak both English and Danish, the former language being used by the men and the latter by the women.” The Bishop of an American (U.S.) diocese, however, relinquished a Danish Candidate for Holy Orders (Mr. C. E. Maimann) in view of the needs of New Denmark. In 1897 Mr. Maimann’s

¹ “Two Hundred Years of the S.P.G.,” p. 134.

charge constituted probably "the only Danish Anglican Church in Canada. The parish numbers nearly one hundred families. All are Church people, dissent having in vain tried to gain an entrance among them. Ready money is seldom seen at New Denmark ; business is transacted on the old Indian system ; and the people contribute to the Church in produce and manual labour."

Bishop Medley also realized with practical business-like instinct the importance of sound finance. Men he asked for in many an eloquent appeal, and money he raised not only by working and urging but by the example of his own generosity. In 1836 Archdeacon Coster had established the first missionary Church Society of any colony in Fredericton. The Bishop found that this society was not entirely popular : but soon commended it with such success that its income was rapidly doubled and many new missions were opened.

This was, of course, part of the larger question. The Bishop realized how much the Diocese owed to S.P.G. "Without its fostering aid," he said, "it would be

absolutely impossible in many of the country districts to maintain a Clergyman . . . in ordinary decency." He had a clear ideal for the future that the Diocese should be self-supporting, and tried hard to teach the duty of almsgiving to the richer members of his Diocese. As early as 1862 he began to relieve the Society of its burden of grants and succeeded in raising £1000 from the clergy, though many of them were very poor. To this he added £300 himself. Although the Diocese has an unusually small reserve of Government land, and the financial circumstances of Church-people are not so prosperous as in other parts of Canada, yet such was the zeal of the Bishop that by 1876 the Diocese was contributing £4000 a year for its missionary work; and from 1896 the Society's grant to the Diocese of Fredericton, which has now ceased, was subjected to an annual reduction of 10 per cent.

Bishop Medley had great power of stimulating his clergy. He had a keen eye for any methods of work which were likely to advance the cause. For instance, he commended the example of the Rev. L.

A. Hoyt of Andover, whose parishioners were largely engaged in lumbering. Observing how few men attended Church, he followed them to their winter quarters some eighty miles away with the happiest results. Such devotion stirred the Bishop, who promptly made it known with such good result as to rouse many other clergy to imitate it.

Bishop Medley died in 1892, having nearly completed fifty years of his episcopate, and was succeeded by Bishop Kingdon, who had been his Coadjutor since 1881.

Bishop Medley's life proves what hard work and high hope, with unflinching perseverance, can do for Canada. Canada calls for like courageous workers to-day, and surely promises from a record such as this a rich reward for labour.

Archbishop
Machray.

Three other heroes of the Canadian Church deserve study—Archbishop Machray, and the two Missionary Bishops Bompas and Horden. Archbishop Machray, like Bishop Strachan, was a Scotchman. He was born in 1832, and graduated with the highest honours in 1855, from Sidney

Sussex College, Cambridge, of which college he became a Fellow. In 1865 he was consecrated as the Bishop of Rupert's Land, and became Metropolitan in 1874, Chancellor of the University of Manitoba in 1877, whilst in 1893 he was elected Primate of all Canada, and appointed a Prelate of the Most Distinguished Order of St. Michael and St. George. To him was due the system of voluntary offerings, which goes far to make the Canadian Church self-supporting. His life was full and fruitful, and granted that rare reward of merit—a visible success. His twenty clergy grew into two hundred; his vast diocese was again and again subdivided, until he had eight Diocesan Bishops under his jurisdiction; the men trained under his eye went to labour in the far West and North. The scattered dioceses of the Canadian Church, with their wonderful missionary zeal, were united and gathered under his wise rule; and at his death in 1904 he left a living branch of the Catholic Church to carry on the work of Christ with a true policy and an efficient machinery.

Bishop
Horden.

Bishop John Horden was born at Exeter in 1828 ; his father, William Horden, was a printer by trade and in humble circumstances. John was sent to the charity school of St. John, Exeter, at the early age of seven. There he first felt the desire for missionary work ; and this was increased by reading a book upon Indian missions. He resolved to go to India. But his father would not allow it ; and John was apprenticed to a smith. The desire, however, was not merely skin deep ; and all his leisure time was spent in learning Latin and Greek, with such success that, when his apprenticeship was finished, he became a schoolmaster. In 1850 he offered himself to the Church Missionary Society, promising to wait until an opportunity for service arrived, and longing to go out to India. His enthusiasm was kept alive by the Vicar of St. Thomas's, Exeter, who formed a little band of young men for Bible study, and was such an ardent supporter of the missionary cause that six of that little band actually became missionaries.

The opportunity was not long coming.

In May, 1851, the Wesleyans resolved to withdraw from Moose Fort, a station belonging to the Hudson Bay Company on James's Bay. The C.M.S. promptly accepted the responsibility. Nor was Horden less prompt. On May 10 he received a letter of invitation from the Society's secretary ; on May 24 he left his school ; on May 25 he was married to Miss Elizabeth Oke ; on May 28 he and his bride went to London, and sailed from Gravesend on June 8. After many perils—the ship was once locked up in the ice for a whole week—they reached Moose Fort on August 26. Here was the centre of labours which were to last for forty-two years. With characteristic promptitude, he set to work at once and within a few days he had visited all of the 300 or 400 inhabitants of Moose.

Moose Fort was entirely cut off from the world. Once a year, unless some accident delayed it, a ship visited the Fort, bringing supplies and news. There were no roads, a birch bark canoe in summer, the dog sleigh and the snow shoe in winter were the only means of travel. Food was

always scarce and famine sometimes occurred. The temperature in summer was over 100, and swarms of mosquitoes made life a torment; in winter the temperature fell many degrees below zero. The Indian was sadly degenerate, crime abounded, the murder of aged parents or young children was quite common, cannibalism was not unknown, and the eighth commandment was rarely observed.

The language was difficult, and the work promised to be hard. That was what Horden wanted; for it his training at the smithy anvil and the usher's bench had fitted him. He was always true to his motto—"The happiest man is he who is most diligently employed about his Master's business". Such was the success of his diligence that the C.M.S. determined to send a clergyman to Moose and allow Horden to study for Holy Orders at Red River, where he might be ordained by the Bishop of Rupert's Land. But the Bishop realized the difficulty of this course; he was unwilling to expose Horden, with his wife and child, to the danger of such a journey.

Instead he himself travelled the 1500 miles in six weeks. When he arrived, he was astonished at the work. The Indians could not bear to lose their missionary. "He has their hearts and affections," wrote the Bishop, "and their eyes turn to him at once. This is his best testimonial for holy orders." After examination, the Bishop ordained him deacon and priest and left him at Moose Fort. In eight months he had mastered Cree and begun that work of translating the Scriptures which he carried on literally up to his deathbed.

With his own hands he built a church, a school, and a house in which to live. When the season was favourable and Indians were to be found, he made journeys to various outposts, some over 400 miles away. Floods ; actual famine, when the Indians died of hunger, or satisfied its cravings as one man did by killing and eating his six children, perils in journeyings never damped his enthusiasm or weakened his faith. A printing press arrived by the ship one year. Horden learned to use it and added this to his

labours. The Eskimos in Whale Island attracted his attention. He undertook the hard and dangerous journey and spent eight days among them ; three of them he baptized and thus started Church life among them.

In 1864 Horden decided to return to England for a short rest. That year the ship was wrecked in Hudson Bay and he had to wait until the following year for the next. The children were put to school, and in 1867 Horden and his wife returned to their lonely outpost. The world had advanced by then, and the missionary travelled by steamer to Montreal, and then with his wife and two youngest children covered the remaining 1200 miles in canoes ! The next few years were spent in heroic journeys to outposts with only Indians as companions. One actually lasted for three months, and extended over 2000 miles. How wonderful his success was may be gauged from a collection which he used to call the largest collection he had ever made in his life. The Indians at Matawakumma gave him fifty-eight beavers,

which produced £8 2s. 8d. ; and before he returned to England a second time he and his Indians had built five churches, twelve Indian teachers were working under him, and the number of Christians had reached 1625.

Horden's second visit to England was made in order that he might be consecrated Bishop of Moosonee, which had been carved out of Rupert's Land—an irregular strip of territory on the shores of Hudson Bay, 1500 miles from east to west and north to south, inhabited by Crees, Ojibways, and Eskimos. On December 15, 1872, he was consecrated in Westminster Abbey, and among those who laid hands upon him was Bishop Anderson, of Rupert's Land, who had first ordained him.

On his return he set to work at organizing this strange diocese, and completing his translation work. Two of his Indian teachers were ordained by him, and several English clergy joined the mission. Long journeys full of peril were often necessary, but the Bishop was undeterred. Hard winters came with snow everywhere and

ice four feet thick. The annual ship was delayed ; sickness and distress were prevalent ; there was no wine and hardly any medicine. The Bishop learned the lesson ; and, to ward off the starvation which so often threatened the mission, he laid in a year's stock of provisions. When an epidemic broke out in Albany, the Bishop had to go himself. It was a journey of 100 miles. The weather was terrible and there was not sufficient food. Five weeks he spent in Albany, giving medicine and food, comforting the dying, burying the dead, cheering the convalescent, bringing hope and faith to all. When he left the community was restored to health. Then followed the total wreck of the annual ship, "The Princess Royal".

All this was piled up upon the natural anxieties and labours of building up and organizing a new missionary diocese. It was more than heroic, it was supernatural. So the Bishop would have said himself ; he did say so, when he repeated again and again his favourite text : "I can do all things through Christ which strengtheneth me".

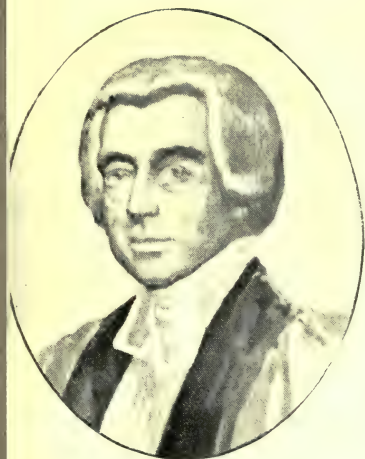
But the end was near. He was struck down with rheumatism, happily after making the acquaintance of the Rev. J. A. Newnham, who had come out to help him, and was destined to be his successor. He could not be idle even on a bed of sickness, and to the end he kept to his Cree translation work. After acute suffering he passed away suddenly on the morning of January 12, 1893, and was buried at Moose in the presence of all the people whom he loved so well, and who looked upon him as their father.

Some idea of his varied powers may be gathered from a humorous description of himself, which he once gave to an English audience. He could preach "a very good sermon" in English, "a very good sermon" in Cree, and "a very tolerable sermon" in Ojibway, besides making himself understood in Eskimo. Added to this he could "paddle his own canoe" with the best of them—a useful accomplishment in a land where he himself had had to be clergyman, doctor, blacksmith, and schoolmaster. What had been the result of his forty-two years'

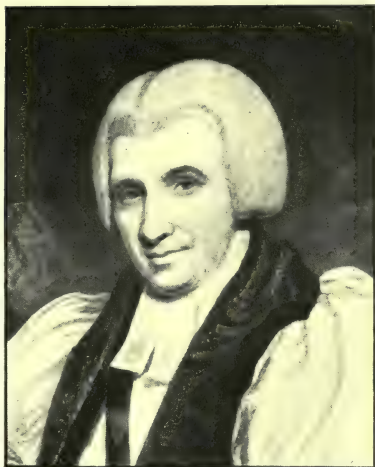
labour? He had had to start from the beginning; he left a diocese fully organized, one Indian priest and twenty-six Indian teachers, 3600 heathen baptized, Bible and Prayer Book translated into the vulgar tongue.

**Bishop
Bompas.**

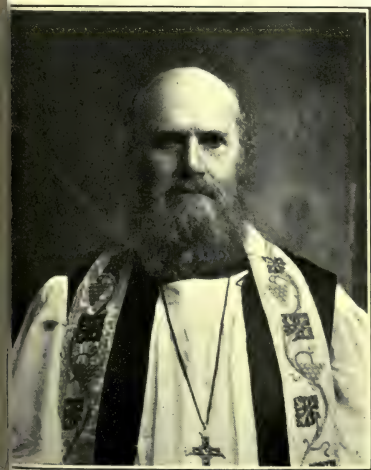
William Carpenter Bompas has been rightly called the Apostle of the North. Beginning life by being articled to a solicitor, he was led to seek Holy Orders in the Church; and after Confirmation—he was by family a Baptist—was accepted as a literate by Bishop Jackson of Lincoln, in whose diocese he held several curacies. In 1865 he offered himself to the C.M.S. for the mission field. It was 8000 miles to Fort Yukon; and with a promptitude that rivalled Horden's, after a short three weeks spent in preparation, he gave away all his personal belongings and sailed from Liverpool on June 30 with the avowed intention of reaching Fort Yukon by the following Christmas Day. Arriving at New York on July 12, he travelled by rail to Niagara and Chicago, and then by steamer from La Crosse to St. Paul. Happily he fell in with Dr. Schultz, a Red River merchant, after-



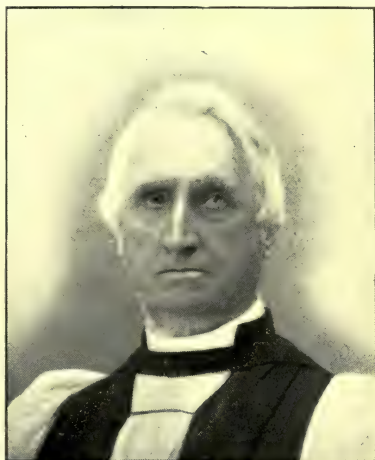
CHARLES INGLIS
First Bishop of Nova Scotia, 1787-1816



JACOB MOUNTAIN
First Bishop of Quebec, 1793-1826



ADELBERT JOHN ROBERT ANSON
First Bishop of Qu'Appelle, 1884-1893



GEORGE HILLS
First Bishop of British Columbia, 1859-1893

wards Lieutenant-Governor of Manitoba, who conveyed him in his ox-train to the Red River settlement—a dangerous part of the journey, for the Indians were hostile and indeed actually threatened the party.

Here the boats of the Hudson Bay Company were waiting. There were four boats, called a “brigade,” each rowed by seven or eight men, “mostly Salteaux Indians, heathen, and unable to speak English—a tribe much averse to Christianity”.¹ Winter was rapidly closing in upon them, and threatening the daring voyagers. After sixty-three days’ journey Portage La Roche was reached on October 12, and there they found they were too late to meet any boat going farther north. Here was a difficult situation, but Mr. Bompas was not to be defeated. Engaging a canoe and two French half-breeds, he pushed bravely forward. The journey was a hard one. In some places they had to battle with drifting ice, and the water froze to their canoe and paddles. Still they pressed on,

¹ “An Apostle of the North,” by H. A. Cody (Seeley & Co.), p. 36 *seq.*

all day long contending with running ice, with the bleak cold wind whistling around them and freezing the water upon their clothes. At night there was the lonely shore, the camp fire, the scanty meal, and the cold ground covered with brush for a bed. The next day up and on again—the same weary work, the same hard fight. Such was the struggle for eight long days, till Fort Chipewyan, on Lake Athabasca, was reached.

Here Mr. Christie, the officer in charge of the post, gave him a hearty welcome; “but tried to dissuade him from attempting the impossible”. But the missionary only smiled and asked for a canoe and men. He was given a large craft and three Indian lads and once more sped northward. . . . Then winter swept down in all its fury. The river became full of floating ice, jamming, tearing, and impeding their canoe. Axes were brought to bear. They would cleave a passage; the missionary must not be stopped. . . . Colder and colder it grew, and the river became a solid mass from bank to bank. The canoe was dragged ashore, and placed *en cache* on the

bank with their baggage. All around was the pitiless wild . . . without delay he and his companions pushed forward through the forest. On and on they travelled by a circuitous route, through brushwood and thickets, with clothes torn, hands and faces scratched and bleeding, and uncertain where they were. Night shut down. . . . All the next day they struggled forward without food, and again night overtook them. Still they staggered on, and just when wearied to the point of exhaustion saw the lights of Fort Resolution on Great Slave Lake gleam their welcome through the darkness. "After remaining a month for the ice to become firm enough to cross with dogs and snow-shoes, Mr. Lockhart, the Company's officer, who had entertained him, sent him on his way, and in five days they came to the next post, Big Island, where the officer-in-charge, a Mr. Bird, took care of them. Bompas had to wait for the men from Fort Simpson bearing the winter mails. They arrived on December 13, and set out four days later with the eager missionary among them.

"Could they make the fort by Christmas

Day? That was the question. Only a short time remained in which to do it. Day after day they sped forward. Saturday came, and still they were on the trail, the next day would be Christmas Day. One hundred and seventy-seven days had passed since leaving London; was he to lose, after all, and so very near his destination? But still the dogs raced forward, nearer and nearer, till—oh, joy!—on Christmas morning the fort hove in sight. There was the flag floating from its tall staff; there were the men crowding round to give their welcome, and among them stood that dauntless pioneer, the Rev. W. W. Kirkby, with great surprise on his face, as Mr. Bompas rushed forward and seized him by the hand.” The joy of the arrival was increased, since Bompas had arrived in time for the Morning Service, and his first act in the mission field, in which he was to labour so devotedly for forty years, was to receive the Blessed Sacrament.

From that time, until the end, his life was spent among the Indians—ever pushing away from civilization; ever seeking to proclaim the name of Jesus. He was sent

to the Far North, down the Mackenzie, up the Peel River, over the Rocky Mountains to the Porcupine River, and then 600 miles to Fort Yukon. Hearing of Eskimos at Fort McPherson, he pushed on to them, and away again to live in their camps, sleeping in their tents, eating their food, always proclaiming the Gospel. In this way he covered thousands of miles on foot or in a canoe at infinite risk. Once he was attacked by snow blindness: more than once he was in danger of his life at the hands of the heathen. Still he persevered among these children of the cold. These stupendous journeys in the cause of Christ were interrupted when the call came to the Episcopate. From the vast Diocese of Rupert's Land, the Diocese of Athabasca was carved out. It comprised "the enormous territories watered by the Athabasca and Mackenzie Rivers, and such part of the Yukon basin as was within British territory".

Bompas was most reluctant to accept the honour and the responsibility; and sailed for England expressly to try and dissuade the C.M.S. from the idea. It

meant another terrible journey. He finally arrived in London on May 3. His efforts to dissuade the C.M.S. were unavailing, and on May 7 he was consecrated : two days later he was married to Miss Charlotte Selina Cox, the daughter of Dr. Joseph Cox, a lady whose heart had been stirred to the missionary cause by the martyrdom of Bishop Patteson. On May 12 he sailed again for Canada with his wife, who was ever afterwards his devoted companion and earnest co-worker in the mission field.

The new diocese comprised a million square miles of country more difficult for travelling than any other in the world. Within two years the Bishop held his first Synod at Fort Simpson. Three priests, two catechists, and a layman attended it. The work was apportioned and plans for the future laid down. There was but one church in the diocese and no schools. The missionaries were to be the schoolmasters themselves.

A characteristic letter was written by the Bishop from the Pacific coast at this time, which admirably illustrates his entire

devotion. "From the Pacific coast a few weeks would have taken me to England or any part of the civilized world ; but I preferred to return north without even visiting the haunts of civilization (except so far as the Indians are cultivated at our missions), on the ground that such a visit renders the mind unsettled or disinclined for a life in the wilds." Brave words, and true to that sublime self-sacrifice which made him, when his diocese was divided into Mackenzie River and again into Selkirk, or Yukon as it now is, choose for himself the part away from civilization.

So the splendid life went on. The amazing feature of its busy activity is that he found time for study. He was scholar and poet. Beside the Indian languages, which he mastered and for which he prepared primers, half a dozen at least, he kept up his Latin, Greek, Hebrew and Syriac, to which he was specially devoted. A charming letter to his wife shows this side of his interests : "I shall bless the day you were born, for two things you have done for me. You sent me my first pair of spectacles when I was getting blind,

and so imparted new strength to my bodily eyes ; and you sent me the Syriac Testament with Lexicon, and so have let the light of heaven into my darkening mind. I find the Syriac text leads me nearer to God than all the commentaries I have ever read." Poems, commentaries, Bible studies, bringing new light upon obscure passages drawn from his Indian experiences, and records of his work poured from his pen. Body, mind, and soul were extraordinarily active during the forty years of his mission work.

His last days were saddened by the discovery of gold in the Yukon territory, and the coming of that civilization from which he always fled. Indeed he was contemplating a visit to some Indians farther north, when the end came swiftly and appropriately, at Carcross. After prayers one night the Bishop retired to his study to write the notes of his sermon. There, according to his custom, he seated himself on a box and then, in harness to the last, entered upon his eternal rest—alone. His body was brought down the river and buried in the Indian cemetery.

Such heroes of the Canadian mission-field are not alone. There is Father Pat, the friend of miner and railwayman in British Columbia ; there is John Antle among the Eskimos of Blacklead Island, Cumberland Sound, like Grenfell of Labrador ; there is a host of others. They add their voices in silent call to the needs of the Indian and settler in Canada. God give them answer in many more heroes still !

It is not enough, however, to study the lives of individuals ; we must know also of the systematic effort which has been made to bring the Church in Canada to its present position. This has been first the work of the different missionary societies in England, and then the missionary work of the Canadian Church itself.

In 1649 the labours of the saintly John Eliot, who deserves to be known as the Apostle of the North American Indians, resulted in an appeal to the Long Parliament and the incorporation of the first missionary society, which was called the New England Company and was de-

The help
given by
Societies.

The New
England
Company.

scribed in the Act as "a Corporation for the Promoting and Propagating the Gospel of Jesus Christ in New England". A collection, authorized by Oliver Cromwell himself, was made throughout England, and reached the generous total of £12,000—a very much larger sum in those days than to-day—in order to maintain the clergy and missionaries who were required. The Corporation at once set to work and began to pay itinerant missionaries and school teachers among the natives near Boston in New England and elsewhere.

With the Restoration of Charles II the Corporation naturally became defunct, but it was resuscitated in 1661 by an Order in Council with a fresh Charter and still exists. After the American War of Independence, the Company could no longer carry on its operations in the United States, but was advised to remove to Canada, and a start was made in 1786 in New Brunswick. The special interest of this New England Company lies not only in the debt which Canada owes to its members and workers, but to the fact

that it is the oldest existing missionary society and the first collective expression of English Christianity's care for the souls of the heathen. "For nearly one hundred years," writes the clerk to the Company, "the Company has worked in happy association with the Canadian Bishops amongst the Indians in East Canada, and by the invitation of the Bishop of New Westminster, for the last ten years amongst the Indians of British Columbia."

In 1701, Dr. Bray, Rector of S. Botolph's, S.P.G. Billingsgate, and a founder of the Society for the Promotion of Christian Knowledge, paid a visit to America to inspect the needs of the Church there, and actually had not only to sell his private property but also to borrow money in order to pay his passage. On his return the Society for the Propagation of the Gospel in Foreign Parts was formed in 1701 to provide missionaries, especially at that time for British colonies. The first gift of the Society to Canada was made in 1727, to the Rev. Richard Watts, the chaplain to the forces in Nova Scotia, "as an allowance for teaching the poor children there".

Mr. Watts had at the time the distinction of being the only English priest in the Dominion.

The year 1749 saw the establishment of the first regular mission. The Commissioners of Trade and Plantations in Nova Scotia offered to support a certain number of clergy there. S.P.G. accepted the offer at once and six clergy were sent with six schoolmasters. The Rev. William Tutty and the Rev. W. Anwell settled in Halifax, and the former in his brief ministry built St. Paul's Church. The Rev. John Breyn-ton followed in the next year, and established the first school for fifty orphans. The Rev. John Baptiste Moreau, formerly a Roman Catholic priest, Prior of the Abbey of St. Matthew in Brest, worked among the French and Germans in Lunenburg. The Rev. Thomas Wood went to Annapolis. His ministry of thirty years was most remarkable, not only for his success among the Micmac Indians, whose tongue he learned so well that he composed a Grammar and translated the Creed and Lord's Prayer into Micmac, but also because his power and his charity were such

that he reconciled many of the Dissenters, especially the Congregationalists, to the Church ; whilst he was on such close terms with the Roman Catholics that he attended the Abbé Maillard, the Roman Catholic Vicar-General of Quebec, on his death-bed, using the Office for the Visitation of the Sick at the Abbé's request, and buried him with the Church of England rites. Certainly the first work of missions was singularly blessed.

What was so well begun by the S.P.G. has been nobly carried out. The endowment of Bishoprics, the stipends of Clergy, grants to training colleges and schools, like King's College, Windsor, Trinity College, Toronto, St. John's College, Winnipeg, testify to its generosity. In 1815 it led the way in the education of the people by establishing the national system of schools, which rapidly spread through the colonies. The Dioceses of Columbia and the adjacent ravines have been its special care. "During the period 1701-1912 the Society expended £2,062,201 and employed about 1763 ordained missionaries in this field (British North America). At the present time its

work there is being carried on in eleven dioceses, its total expenditure for 1912 being £16,813, and the number of its missionaries 163."

S.P.C.K.

Equally notable has been the work of the S.P.C.K. Bibles and Prayer Books published and presented by the Society are to be seen in nearly every church from ocean to ocean throughout the Dominion. Hundreds of these same churches were built partly or wholly by the gifts of the S.P.C.K. The immigrants also have been its particular business. Two chaplains are now kept at Halifax and St. John in the winter and one at Quebec in the summer to minister to them upon their arrival ; and the Society endeavours to find clergy to care for their spiritual and temporal wants upon the great ships which bring them to their new homes. But perhaps the greatest debt which the Canadian Church, like many another body, owes to the S.P.C.K. in connexion with the British and Foreign Bible Society and the Religious Tract Society, is the translation of the Bible, Prayer Book, Grammars and Primers, with other books of a noble and ele-

vating character, into the many tongues which are used throughout the Dominion. Indian, Eskimos, European, or Oriental find in the publications of these Societies the Word of God in their own language.

Another diligent labourer in the vineyard C.M.S. of Canada has been the Church Missionary Society. As by its constitution it only ministers to the heathen, its work in Canada has been confined to the Indian and the Eskimos. It began work in Lord Selkirk's settlement on the Red River, where the present City of Winnipeg has been built. There in 1820 the first C.M.S. missionary, the Rev. John West, went out to minister to the Indians. The work in Winnipeg to-day, whether it is the work done by the Cathedral or the School and College of St. John, is the fruit of that ministry.

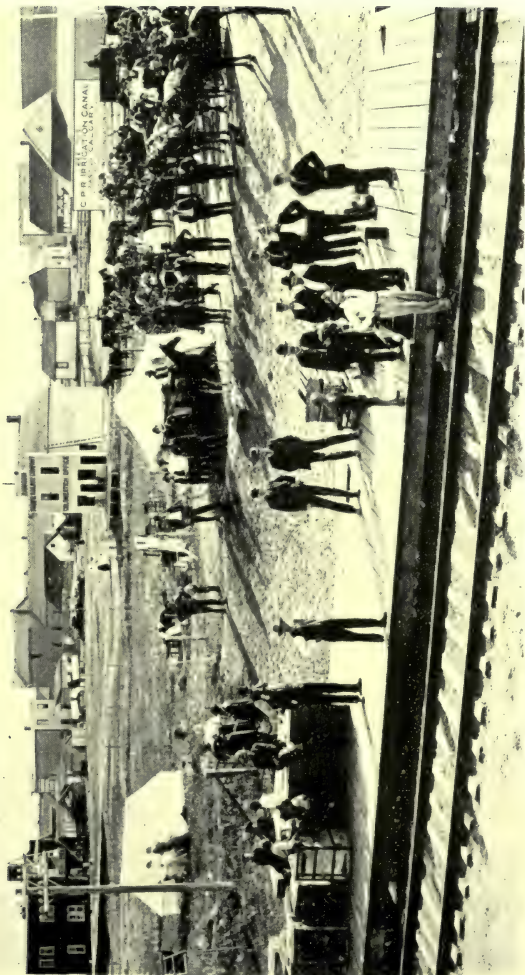
How splendidly the work has been blessed may be seen from the following quotation: ¹ "From the Red River the work gradually spread to the Saskatchewan, the Peace, the Athabasca, the Mackenzie and the Yukon. On the shores of Hudson Bay, and in the northern part of

¹ "From Sea to Sea, p. 43.

British Columbia, by means of industrial missions, the Indians were civilized as well as Christianized in one generation. The tribes among whom these wonders were wrought are the Tukudh in the basin of the Yukon, the Tinnes and the Chipe-wyans in that of the Mackenzie, the Crees and the Ojibways south of the Churchill, the Blackfeet, Peigans, Bloods, Sarcees, and Assinniboines in the Southern Plains, the Tsimsheans and Haidahs on the Pacific Coast."

The growth
of the
Church.

Thus have our fathers and forefathers laid the foundations of the Church in Canada. Before we ask ourselves whether we mean to be worthy of that record and keep it untarnished, there is a further question. What has Canada done? Has the Church, so formed by prayer and tears and sweat, been merely a spoiled child, or has it moved step by step to independence? The answer will be found in the splendid Missionary Society of the Canadian Church and its steady growth towards self-support. Gradually the eastern dioceses have become independent, and the grants which have been made from S.P.G.



SETTLERS ARRIVING AT STRATHMORE, ALBERTA

Photo lent by

[Canadian Pacific Railway]

or other sources are being gradually withdrawn. Churches, schools, rectories, and all the buildings necessary for effective parish work have been acquired. This has been largely the work of the Diocesan Synods, which owe their origin to the genius and strong character of Bishop Strachan of Toronto, who founded the first Diocesan Synod in 1851. Every diocese followed suit, the Church Societies, which had been formed in most of them for missionary purposes, after the example of the Diocese of Ontario, being merged in the synod. The coping stone of their corporate life and unity was placed on it all, when the Provincial Synod was first formed in 1861 in the city of Montreal under the presidency of the Most Rev. Francis Fulford, Bishop of Montreal and Metropolitan of Canada.

The whole Church was brought together, first by a preliminary Conference at Winnipeg in 1890, and then by the formation of the General Synod in 1893. To its synodical action the Church in Canada owes its growth more than to anything else ; and that influence has spread beyond, for it was the third triennial meeting of the

Provincial Synod of Canada that, on the motion of the Bishop of Ontario, prayed the Archbishop of Canterbury to convene a General Synod of all the Anglican Bishops, which actually resulted in the Lambeth Conference.

The finance of the Canadian Church involves a difficult problem. Up to 1854 the clergy were largely supported out of the original clergy reserves, created by the Constitutional Act of 1791. These reserves were resumed by the Government in 1854. Societies were then formed to deal with the sums which were handed over by the Government in lieu of pensioning the individual clergy; and much is left to the voluntary system which Archbishop Machray inaugurated.¹

Here then is the skeleton of the Canadian Church of the future, which we pray may be clothed and breathed upon by the Holy Ghost. Overtaxed and half starved it needs must be at present. But it has been neither idle nor inefficient. Its very struggle and merit calls for generous

¹For a further account of the government and finance of the Canadian Church, see Chapter vi.

sympathy and help. Nowhere else is this seen more clearly than in its missionary effort. Needing so much, it has yet taken thought for the deeper needs of others. In 1873 the Diocese of Algoma was formed as the special missionary field of the Canadian Church. It was not the Algoma of to-day : the silver mines of Cobalt were not discovered, there was no railway and few settlers. The inhabitants were Indians, and the roadways were the great lakes and their difficult portages. It was a mission field to inspire the heroic. Its first Bishop was Frederic Dawson Fauquier, and the needs of this Diocese brought the mission work of the Canadian Church to a focus.¹ Appeals for money were inadequately met : the Bishop was wanted in his diocese and could not rightly preach its needs throughout the Church. To meet this state of things the Domestic and Foreign Missionary Society with its Women's Auxiliary was formed in 1883, modelled upon a similar organization in the United States. Its work grew with

¹ For a further account of the Diocese of Algoma, see Chapter VI.

its ideals, and the first missionary sent beyond the shores of Canada was the Rev. J. G. Walker, who sailed for Japan in 1890.

The Wycliffe Missionary Society was formed in 1888, and after sending missionaries to Japan was merged in the Canadian Association of C.M.S., formed in 1894. China, Japan, Africa, Persia, the Holy Land in turn were the scenes of its work, and it co-operated especially with the C.M.S. in work among the Indians in Canada.

The Mis-
sionary So-
ciety of the
Canadian
Church.

But these societies, like the missionary societies in England, were after all the effort of private individuals and not of the Church as such. The General Synod of 1893 deepened the sense of corporate life and corporate action; and in 1902 the Church accepted its missionary duty and passed a canon for the formation of a missionary society. It was not easy to carry this into effect. The work of the various missionary societies had to be recognized, their claims properly appreciated. It is a happy tribute to the unity and the charity of the Canadian Church that these difficulties were overcome by the Board of Management of

the Missionary Society of the Canadian Church—the M.S.C.C. Its income is now about £30,000 per annum. Roughly speaking one-third of the money is expended upon the foreign field and two-thirds upon the Canadian mission field. The results have abundantly justified the union. A diocese has been established in Honan, China, and one in Japan ; work in India is in hand and there is every sign of increasing interest and practical assistance. The M.S.C.C. has already sent £100,000 into the Canadian missionary field and £50,000 into the foreign.

Here we must leave the story. Various societies for missionary intercession and missionary study exist. S. Catherine's Summer School has made a start ; and much of the information in this chapter comes from the publication of its lectures.

What a tremendous threefold appeal it makes to us ! The heroes of the field cry aloud for us to follow their examples, the good seed sown by the missionary societies needs a further tending to bring it to the full ear of harvest, the splendid effort of the Canadian Church itself, which

The three-
fold Call.

has recognized its missionary duty better than the Mother Church at home, and of its poverty has given its very best, stirs our emulation. It is a hard and blinded soul that cannot see the Divine Sower at work in His fair field of Canada, calling for labourers to enter one day into the full joy of an eternal harvest.

CHAPTER VI.

THE MARITIME CHURCH—THE CHURCH OF THE CITIES.

GEOGRAPHICALLY and ecclesiastically the Church in Canada falls into three divisions. The Maritime and adjacent Provinces in the East are roughly coincident with the Ecclesiastical Provinces of Canada and Ontario ; the Prairie Provinces of the West and North-west with the ecclesiastical Province of Rupert's Land, while the four independent dioceses—the Province that is still being formed—lie beyond the Great Divide, separated by the tremendous sweep of the Rockies.

The Province of Canada, which is under consideration in this chapter, was founded in 1861, and to-day consists of ten dioceses,¹ The Province of Canada. eight of which lie on the north bank of the St. Lawrence, as it makes its way through the great Lakes to the Gulf, the remaining two, Fredericton and Nova

¹ This includes the new Province of Ontario.

Scotia, cover the only territory possessed by the Dominion south of the river. Here were the birthplace and the nursery of the Church which kept its 200th anniversary at Halifax in 1910. Best of all, the study of this province will tell us how the Church has faced its difficulties ; what it has done for itself, and what it is proposing to do now. For—apart from outside help—this must be the source from which the men and the means are to come for the next decade at least in any worthy attempt of the Canadian Church to prove its mettle where its outposts are weakest and its children crowd thickest. In the Eastern Dioceses is writ plain her record of past achievement ; in the Prairie Church we shall see her sharp struggle with the problems of to-day ; and in the Pacific Church her wise plans for those which experience and prescience declare the future to hold.

Here the first settlers landed—here were made alike the history and tradition of Canada, both of which point the claim of Canada for Christ. Here were fought the great battles which gave Canada first to France and then to our own nation. Here

are great cities, the living witness to Canada's prosperity. Ottawa is the seat of Government: here the experiments in politics and education were begun and tested.

The most noticeable feature of the Maritime Church is the existence of its big cities. Except for Winnipeg and Vancouver all the really great cities of the Dominion are to be found in the East; and we may fairly say that the making of cities is the aim of the political and commercial life of Canada to-day. On the one hand this means a transition from the pioneer stage to the permanent, the real birth of a nation out of the chaos of mere settlement or colonization; on the other hand it means the emergence of the advantages and difficulties which result from large numbers of people living side by side. Such problems present themselves with greater acuteness in Canada than in the cities of the old world, not only because the new cities of Canada are practically beginning where the old cities left off: but because the city springs into existence in the twentieth century with a

The Cities
of Canada.

rapidity which the world has never known before. The increase of rural population in the last ten years was 17·16 per cent; of the urban 62·25 per cent—nearly four times as great. A glance at Appendix IV will make this conclusion still clearer.

The machinery of local government is much like that of England. But a characteristic difference between Canadian and British methods lies in the fact, that while we leave our council or aldermen, as the case may be, to choose their mayor, in the more democratic Canada the mayor also is chosen by popular vote. Women vote equally with men on a property basis in municipal elections. They have not yet the parliamentary franchise. The municipality commonly owns the rights of light and water, and though socialism, as we understand it at home, is not popular, on the other hand there is a considerable movement for more municipal or democratic ownership.

A brief review of the chief cities will be useful. They are four—Montreal, the city of commerce; Toronto, the city of universities (though as a matter of fact

it is rapidly disputing the palm for industry with Montreal); Ottawa, the city of government; and Quebec, the city of tradition. For the moment these stand out the most prominently, but there are many others which are daily threatening their supremacy. These are the characteristic homes of the Canadian citizen as you see him on the sidewalks. He is smart and well dressed, with a particular care for his appearance. When he goes to work, he dons overalls and even gloves. You rarely see a badly dressed person in Canada and never a beggar. The Canadian earns money easily and spends it readily. He is energetic and alert; and with the wonder and wealth of his country around him, he is convinced that there is no place in the world like Canada.

Montreal, with a population of about **Montreal.** 467,000, naturally owes its pre-eminence to its commerce. It is the business centre of Canada and can boast its millionaires; yet for all that it can boast its romance as well. When Cartier landed in 1535 it was the Indian village of Hochelaga; the

city came into existence in 1641, when De Maisson-Neuve arrived with his shipload of colonists. Many a fierce fight took place around Montreal with the Iroquois Indians and there remains many a monument of victory or heroism. Above the city with its flat roofs (to prevent snow-slides), and its wooden houses, which are rapidly disappearing nowadays, rises the Mount Royal, where is the famous park. If you reach Montreal by the river, the spires of churches, the chimneys of factories, and the giant grain elevators stand out like some forest of stone and brick. The docks are full of ships, loading and unloading: cattle, machinery, grain, merchandise of all sorts are being handled. The huge lumber rafts catch your eye. Above your head the Grand Trunk expresses run across a mighty bridge which spans the river for nearly two miles. Electric cars carry you to the business or residential quarters of the city. It is well laid out with broad, tree-trimmed streets. There are no gardens like the gardens in English suburbs; and the sky-scraper is beginning to claim a place. There are immense business houses, banks

and insurance or railway offices : for all the world, as has been said, with the homeliness of Leeds or Birmingham. The city seems full of cathedrals and universities, churches and factories. You forget you are in the midst of some of the most ancient farm lands of Canada. It is all so busy, so alive, so evident of wealth and prosperity.

Alas, there is another picture ! Look up a side street : it may lead out of one of the broadest and most magnificent thoroughfares, whose boulevards remind you of Paris. You see the tumble-down, ramshackle hovels, and the streets ankle deep in mud. You know that Montreal, the rich and prosperous, has its slums. You learn without wonder of the existence of poverty and destitution ; you find, if you will look, that Montreal, Toronto, and Quebec are alive with unemployed.

Montreal is very British in sentiment ; it reminds you of Vancouver. ¹ “ The British flag flies everywhere. . . . Three quarters of the population is French, and one quarter British. But in trade, busi-

¹ “ Canada as it is,” pp. 23, 24.

ness, money-making, three quarters of it is in the hands of the British, and one quarter in the hands of the French. That fact proves more than a treatise that the Briton is the business man."

Toronto.

Toronto is the second largest city in the Dominion, having about 100,000 less inhabitants than Montreal. It is popularly regarded as the city of learning: but in commerce it bids fair to be a rival of Montreal itself.¹ "Toronto is one of the trimmest, cleanest cities on the continent. It is a city of distances. The streets are long, broad, and tree-edged—when once you get beyond the business centre. . . . We have no provincial town in England with such an impressive array of public buildings. The residential districts are pretty. Nearly all the houses, including those of the working classes—there are no poor, as we use the word—have freshly green and well-watered plats in front. There is an air of solid prosperity.

"Here is a town in the fourth row, if you reckon importance by the number of people. You admire the public buildings

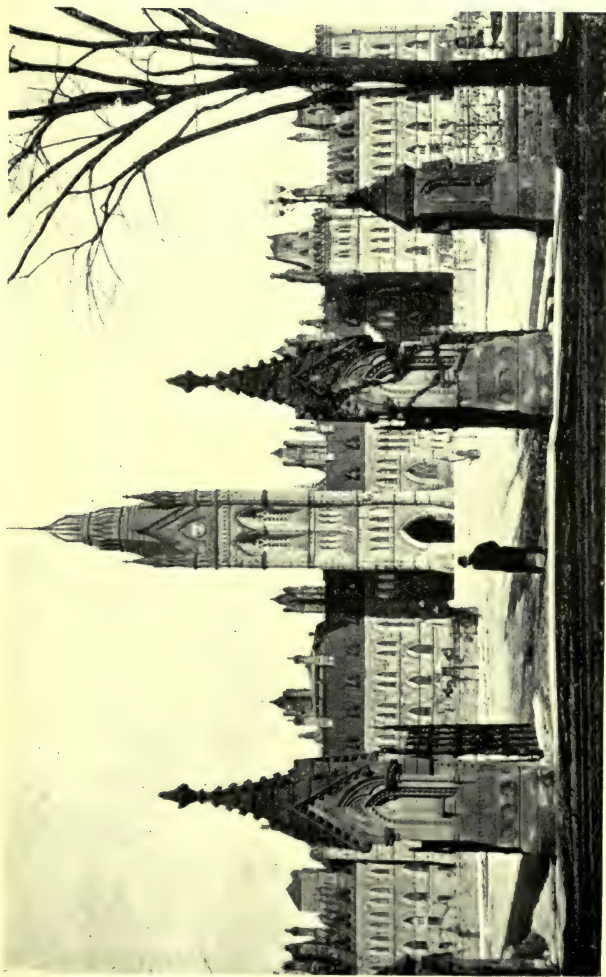
¹ "Canada as it is," pp. 43-5.

—huge, decorative, imposing. Then your admiration leads to a question. What is so fourth-rate a place as Toronto doing with these magnificent edifices? Is it provincial, municipal conceit? Partly. She takes her bigger sister, Montreal, as guide and presses to do one better. But the main reason is that Toronto believes in herself. . . . Toronto has a growing population, and her public buildings are planned and built to be suitable when Toronto has a population of a 1,000,000. Here, then, in town life, as in the general life of the country, the Canadian has his eyes on the future. . . . The Parliament of Ontario has 'functions scarcely more important than those of an English County Council. But how differently housed! There are oil-paintings of political leaders in the halls. The House is modelled after the House of Commons—Speaker's chair, Government to the right, Opposition to the left, and at the lower end the seat of the Serjeant-at-Arms. . . . There are three universities, Toronto, Trinity, and McMaster. Affiliated with Toronto are several theological colleges. There are

seventy-four public schools, nineteen separate schools (Roman Catholic), and one technical school, where instruction is absolutely free. There is a public library with five branches. There are four large general hospitals, an insane asylum, twenty-seven homes for the friendless, and fourteen orphanages for the young. There are five hospitals devoted to special diseases and seven dispensaries. All these are maintained out of the public purse. Yet Toronto is a fourth-rate city, not equal in size to Leeds."

Ottawa.

Ottawa is chiefly important as being the Federal capital of the Dominion, and as possessing the Parliament buildings. These are a magnificent mass of buildings of pure Gothic style, of which the foundation stone was laid in 1860, by the late King Edward, then Prince of Wales. It is situated in Carleton County at the confluence of the Ottawa and Rideau Rivers. The view of the river from Parliament Hill is very fine and discloses the chief industry of the city, which is the lumber trade and its subsidiary branches. Ottawa has an immense future before it commercially, because of its almost unlimited



HOUSES OF PARLIAMENT, OTTAWA

Photo lent by

[Canadian Pacific Railway]

water power ; and there are students of imperial politics who do not hesitate to aver that one day Canada will be the leading factor in the British Empire and the Imperial Parliament will be transferred from Westminster to Ottawa.

The City of Quebec transports you from Quebec. modern politics to the days of the sixteenth century. It is the city of tradition, which reminds you that Canada was not really born yesterday. It is the home of the French-Canadian. It charms by its old-world air : it enthralls by its memory of the past. Its monuments to Wolfe and Montcalm seem to be an epitome of Canadian history. It is certainly *sui generis* among the cities of Canada, and its population, almost entirely French, reaches nearly 80,000. It strikes you at once as being different from all other American cities by having a character all its own. It has the advantage of the past. Here is Canada, which is not Canadian, and France, which is not French. It is just Quebec, untouched by the ages, untouched by the push and the rush of modern life.

¹ "The wonderful thing about Quebec is

¹ "Canada as it is," p. 78.

that you have a bit of France, not so much of to-day as the France of the Bourbons. The tinsel of that *régime* has faded and disappeared. But all else is much the same. The Dominion prides itself on its independence, on having broken away from tradition. Quebec clings to tradition. In modern France the influence of the Church of Rome was never so low as now. In Quebec it was never so high. The priest is always behind the politician. To-day you find the peasant maintaining a mediaeval belief in miracles. The deep faith of the people, the resistance to all that may be considered newfangled in religion or politics, explain why when you are in Quebec you feel you have slipped back several centuries."

All the country between Quebec and Montreal is heavily farmed and closely populated, as well as thickly wooded. It presents one curious feature. The old farmers took their lands in long narrow strips. On the marriage of a child the father gave and still does, where he can, a strip of his strip. This has persisted for generations, until many of the

strips are incapable of being further subdivided.

It is well worth while to pause and realize the importance of the many cities ^{The problems of the cities.} which are growing apace in Canada. Their importance lies first in permanence—a nation is in the end far more moulded by its cities than by its country. London is not Britain, nor Paris France, but they are the heart of their Empires. In the city thought and effort are concentrated. The Press becomes a power ; clubs, guilds, unions, and societies of all sorts begin to crystallise the opinion of the day. The city is the point of concentration for the nation. A Christian metropolis means largely a Christian nation. That is why the city deserves such special attention and effort, why in such centres the Church must be vigorous and strong. The thought is as old as S. Paul—Athens, Corinth, and Rome were the objectives of his missionary journeys.

Then the city stands for wealth. It is **Materialism**. the nation's bank : its clearing house of commerce. The vast resources of Canada are manipulated in the city. Real estate

and wheat values may become the absorbing ideals : the hustle, which we associate with the United States, the habit of character. We have higher ideals, a nobler habit of character—the ideal of Jesus Christ, and the habit of self-sacrifice. It is not too much to say, nor untrue to history to insist, that religion alone can impress these upon a nation.

In that contrast lie alike the danger and salvation of the future Canada. The old heroic days of pioneer uncertainty are gone. At least they drew out the manhood of the settler or he went under. All that is changed now ; year by year Canada must grow richer and richer, and riches bring their own fascination. Already those, who know Canada well, tell us that the successful Canadian is over-proud of his success. Wealth and success bring in their train luxury, which enervates and destroys the higher aspirations. It is fatally easy to rest content with easy circumstances and comfortable surroundings. The Giver of all good gifts is easily forgotten in the enjoyment of them and the desire for more : the worth of a man

is soon reckoned in dollars and not in virtue. A crude materialism is swiftly accepted as a creed and adopted as a gospel. That would be an ugly outcome of Canada's splendid opportunities. What can we oppose to the lust of wealth and the peril of materialism? Who can doubt that the answer is the true gospel of the poor in spirit and the kingdom of Heaven? Of all the reasons why Canada calls for help to lead her to God there is none which sounds so certainly as her success, and the risk which it involves.

But there is another side to Canada's prosperity. Her popularity brings hordes of immigrants, fit and unfit; their eagerness to get on increases the competition; the weakest go to the wall. Unemployment, crime, overcrowding, destitution, disease and insanity, labour troubles, which are the more acute because of the shortage of capital, and indeed of men of the right sort, are all to be found in the great cities of Canada. For Canada, and especially Eastern Canada, has a drawback which none of the old nations have. It has been and still can be the dumping

Unemployment.

ground of the unfit. True an Act to restrict immigration is in force, but there are few Acts in the world which cannot be evaded.¹ Whole families of degenerates have already been admitted, and weaklings of all sorts, with a considerable sprinkling of those who have criminal records.

It is a terrible outlook. The most energetic and capable are making their way westward : the least energetic, the poorest, the most ignorant, vicious and incapable of Canada's immigrants will inevitably be left behind. Thus the Maritime Provinces and the gateway cities to the west are likely to suffer soonest. ² "Already we hear much about municipal ownership of the great franchises, already city government is being remodelled. Within the last few years charity organization societies, city missions and institutional churches are being organized to meet hitherto unknown needs. Already we have our foreign-quarters, 'wards' 'shacktowns,' 'China

¹ Cf. statements made by Hon. Mr. Hanna in the Ontario Legislature quoted in "Strangers within Our Gates," pp. 229-31.

² "Strangers within Our Gates," pp. 255-6.



BUNK HOUSES, LUMBER CAMPS (EASTERN CANADA)

Photo lent by]

[Grand Trunk Railway

towns,' 'ghettos,' 'east-end' and 'slum districts'. Silently, almost unnoticed a change is taking place. Canada is leaving the country for the city. In 1891, 32 per cent of our population was urban ; in 1901, 38 per cent—a relative gain of 6 per cent for the cities in ten years."

Two lodging-house keepers were lately fined in Winnipeg for overcrowding ; one kept forty-five lodgers in five rooms, which could not accommodate properly more than fourteen ; the other had twenty-four in one room, which ought not to have held more than seven ! A Ruthenian railway labourer has a wife and two children ; they live in one room, and have nine boarders ; and the wife goes out washing ! A Pole is a teamster who owns his own team. His wife goes out cleaning. They live in two rooms and keep five lodgers and their attic is full of pigeons. Every city has its slums, and in those slums are engendered its dangers and its problems. One evidence of destitution is the number of children, neglected from one reason or another, whose guardianship the Dominion has to assume.

**Labour
troubles.**

Lastly, labour troubles have been rife in Canada. In 1911 there were 104 strikes and lock-outs, as compared with 87 in 1910, and 69 in 1909. The position is peculiar. For four months in the year there is work for all and for more : much of the eight winter months is a season in which the severity of the climate makes outdoor employment impossible. Trade unions are strong, and have done a great deal to make the different nationalities assimilate in a common cause, and thus further the matter of education, but they have fostered strikes as well. There is a constant strain between master and man ; usually the man has the whip hand ; but the constant strikes have only made the position worse, for they have frightened away capital. The Canadian Pacific Railway suffered immensely from strikes, Quebec practically lost its shipping trade through the continual dock strikes. When Fernie was rebuilding after the fire, the carpenters struck, just as the builders struck at Toronto. Labour is scarce and labour takes its opportunity. The result is that there are hosts of unem-

ployed in every big city : not only men who either cannot or will not work, but also men who are willing enough to work, if they can find an employer.

Such are the typical problems with which Canada and her Church are face to face in the big cities ; to-day mostly in the East, to-morrow in the length and breadth of the Dominion.

There are unrivalled prosperity and wealth on the one hand, pressing poverty and degeneration on the other. Neither legislative nor economic machinery will ever balance these. It is at bottom a question of character. Human greed and human vice can only be healed by the touch of the Lord's own hand and the Sacraments of His grace. It is change of heart, and not mere change of circumstance, that makes bad good and selfish unselfish. The crowning need of Canada is beyond men and money, Christ. To this end the Church of the cities must put forth all her reserves, of spirituality as of organization, to meet that need.

The Church is training the young in her schools, guiding the elder from altar

and pulpit, with word of mouth and skill of pen. The M.S.C.C. issues excellent manuals of instruction, and the *Canadian Churchman* and the *New Era* are the nucleus of a Church Press. But the burden of the work must fall upon the parish clergy, who are patiently living the Christ-life and leading others to do the same. It is they who need our prayers, our gifts, and ourselves. Let us see by a consideration of some typical dioceses how the Church in the East is meeting her problems of maintenance and self-development, and so strengthening her clergy's hands.

The Pro-
vinces of
Canada and
Ontario.

The Province of Canada consisted of ten dioceses : Nova Scotia (founded in 1787), Quebec (1793), Toronto (1839), Fredericton (1845), Montreal (1850), Huron (1857), Ontario (1862), Algoma (1873), Niagara (1875), Ottawa (1896). These cover an area of about 500,000 square miles and have a population of about 4,000,000 (of whom above 500,000 are Church people) which is constantly increasing. By the Synod held in October, 1912, the old Province was divided into the two Provinces

of Canada and Ontario, and by this decree the new Province of Ontario comprises the Dioceses of Ottawa, Toronto, Huron, Ontario, Algoma, and Niagara. The two Provinces are served by 869 clergy, a number which is exceeded in at least seven English dioceses. Nova Scotia is not only the oldest but the largest diocese in area; Niagara, one of the youngest, is also one of the smallest. Algoma is the missionary diocese of the Canadian Church, and with Huron must have separate study: the other dioceses are much alike in general character. The Diocese of Quebec consists nearly wholly of people of French extraction. Toronto has the greatest number of clergy, 221; Algoma the lowest, 54.

A little reflection will make it clear that less than 900 clergy are woefully inadequate for this vast area and increasing population; but at the time of the formation of the first diocese, there were but ten clergy in Nova Scotia, six in New Brunswick, two in Newfoundland and one in Cape Breton. It was from this tiny band that the Church in Canada was born. It ac-

The problems of the Church.

(a) Expansion: Nova Scotia.

quired a national character and a recognized position at the outset. One of the earliest Acts of the Nova Scotia Legislature was passed in the thirty-third year of George II. and established the fixed mode of worship in the civil province to be that according to the Liturgy of the Church, established by the laws of England.

The second clause of this Act declared all "Protestant Dissenters," and subsequently all Roman Catholics, to be free to erect their own places of worship and appoint their own ministers, and exempted them from all rates and taxes for the support of the Established Church. This Act has left its mark upon the Church in the Maritime Provinces to the present time ; for while in all other dioceses of Canada the Bishop exercises the entire patronage, except where the same is provided for by some private arrangement, in Nova Scotia and New Brunswick the entire patronage is in the hands of the parishioners.

With the consecration in 1787 of Bishop Inglis to the Diocese of Nova Scotia—which embraced then the whole of British

North America—the Church in Canada solved its first problem and secured continuity. ¹“Let no man do anything of what belongs to the Church separately from the Bishop,” wrote an old Father of the Church ; and to a remarkable degree the Church in Canada with its three complete provinces and its fourth at the moment forming, has realized the truth of this. The extension of the episcopate is one of the problems of the Church everywhere, but the difficulty in Canada will come home to us if we consider the youngest diocese in the East. Ottawa is 11,000 square miles in area, and is 300 miles long. This is about the distance from London to Carlisle. The railway on this journey will carry you through at least ten dioceses in England, where in Canada you pass through one.

During Bishop Inglis’s episcopate of twenty-nine years—for he died in Halifax on February 24, 1816, at the ripe age of eighty-one—only Quebec was formed into a separate diocese, and that in 1793. Since then Newfoundland and Bermuda have been taken away from Nova Scotia

¹ “Ignatius to the Smyrnæans,” III. 2.

and all the rest of the dioceses of the Canadian Church have been formed out of it. The Diocese is now entirely self-supporting. It has the oldest Church university outside the British Isles in King's College. With the Dioceses of Fredericton and Ottawa it illustrates some of the chief internal difficulties which have made the work in Canada so hard to encompass. The shortage of staff, the distance of one township from another, and the fact that many who come from Scotland and the United States do not belong to the Anglican Church, increase the difficulty of the work. Yet heroic success has attended work in all three dioceses, despite inadequate resources ; the Church has a firm footing, fine cathedrals in Halifax, Fredericton, and Ottawa, and a growing body of adherents. Gradually, but only gradually, has lost ground been made up ; and this serves us as a vivid object lesson when we think of the ground now being lost in the West by a similar inadequacy of men and means.

(b) Finance : Next in importance to the extension of
Quebec. the episcopate is the problem of finance.

We may take it generally that the first object to be aimed at is to render a mission field self-supporting. The next step is to lengthen the cords so that it may become a missionary agent. The solution of this problem in Canada and its development into action is largely the work of the Diocese of Quebec, where most surely "man's weakness is God's strength". Probably no diocese in the Canadian Church has had a severer struggle for existence and no diocese could have made a nobler effort. The presence of Roman Catholics in overwhelming numbers—they constitute 90 per cent of the population—has only served to put the Diocese upon its mettle. In 1793 there were only seven clergy in the Diocese, to-day there are eighty-three. The struggling and scattered communities of Churchmen found it hard to live; but God led them to discover a real spirit of unity and self-help. The "Quebec system" of finance has been of incalculable service to the Canadian Church, and when the M.S.C.C. was formed it was to Quebec that it turned for example and inspiration.

¹ "The main features of the system are, (1) An equitable assessment, graded according to means, of the amount to be paid by each mission towards the stipend of its clergyman. (2) The payment of this assessment not directly to the clergyman, but to the Diocesan Board of Missions. (3) A simple but effective means of enforcing its regular and punctual payment. (4) The payment of the entire stipend of the missionary by the Diocesan Board."

Bishop Williams who inaugurated the scheme did not stop there. He founded and carried into considerable effect a Pension Fund for aged and infirm clergy. He encouraged a generous giving to missions, and he set on foot a system of local endowments. ² "Soon after his consecration he issued an appeal to the Diocese, urging the absolute necessity of endowments to a diocese situated as is that of Quebec, pointing out the advantages of a large number of small local endowments over a large central fund, and calling upon the clergy and wardens of every parish to begin at once forming the nucleus of such

¹ "Eastern Canada and Newfoundland," p. 67.

² *Ibid.*, p. 68.

a fund. This effort was seconded by a grant of £1000 from the S.P.G., and an offer of a gift from Mr. Robert Hamilton to every such local endowment fund of a sum proportionate to the amount raised on the spot." To-day the endowments amount to nearly £200,000.

It is the happiness of the Canadian Church not to be hampered by a system of ecclesiastical laws which make action of any sort a tedious and uncertain venture. The natural legislature of the Church is the Synod ; and synodical action, both provincial and diocesan, is the glory of the Church in Canada. This was largely the contribution of the Diocese of Montreal. It lies due west of that of Quebec, from which it was formed in 1850. It comprises the territory of Montreal, an area of 44,000 miles with a population of 739,248. The general conditions are much like those in the Diocese of Quebec, because French Roman Catholics largely predominate, and the proportion of Church-people is less than 7 per cent of the population. But its contributions to the history and the progress of the Church in Canada

(c) Govern-
ment :
Montreal.

deserve special study. The first Bishop was the Right Rev. Francis Fulford, who came from Curzon Chapel, Mayfair. He grasped the idea that the Church in Canada held a different position from the Church at home. "We have been deprived of the ecclesiastical laws of England, and we have as yet no effectual means of self-government," he said, and he threw himself heartily into the establishment of Diocesan Synods. It would be hard to realize how much he made for the peace of the Church, when he declared that "the Church of England in Canada, politically considered, exists but as one of many religious bodies". In a like manner, believing that Church or common schools would result in many of the people in his diocese having no education at all, he threw in his lot with the Government scheme, and thereby certainly increased the popularity of the Church.

But perhaps the most important event of his episcopate was the formation of the North American Province and his election as Metropolitan of Canada. He was appointed by letters patent in 1860, but not before an Act of the Provincial Legis-

lature had been obtained, authorizing a General Provincial Synod. The Synod met for the first time in Montreal in 1861, and shortly afterwards the home Government decided not to issue any more royal mandates for the consecration of colonial Bishops, a decision which meant that from that moment the Church in Canada was really free.

During Bishop Fulford's episcopate the relations between the Canadian and United States Churches were brought closer. The Metropolitan of Canada not only preached the opening sermon before the General Convention of the Church in the United States at Philadelphia, but assisted at the consecration of American Bishops, while in turn American Bishops assisted at the consecration of their Canadian brethren.

The Diocese has also played a considerable part in education. The Church has two objects: first to maintain a worthy training for the clergy; and secondly to see that all her children are brought up to citizenship in the faith.

It was Bishop Oxenden, who succeeded

(d) Clergy
training :
Montreal.

Bishop Fulford in 1869, to whom the foundation of the Montreal Theological College is due. He was not a man of a single idea, as is clear from the fact that his efforts in another direction raised £55,000 for the Diocesan Sustentation Fund in one year. The college trains most of the clergy of the diocese. Frequently the students work during the summer months in the various parishes, and keep their college terms from October to May. In 1910 the college had twenty-five students. A similar Theological College exists in the Diocese of Huron, which also possesses the Western University, and is somewhat more ambitious in aim. But the oldest Church university outside the British Isles—King's College, Windsor—is in the Diocese of Nova Scotia. About 75 per cent of the clergy in Nova Scotia and Fredericton have been trained within its walls. The University of Bishops College, Lennoxville, founded in 1853, deserves mention here. It comprises a Faculty of Divinity. Under Quebec's Pan-Anglican offering it is now training men for mission work in the



A CORRAL OF HORSES, NEAR CALGARY

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[Canadian Pacific Railway]

West. The Divinity School is certainly one of the best in Canada.

Sometimes the Church has had a more direct influence upon public life and character than at others, and this has been peculiarly the privilege of the Diocese of Toronto, which was founded in 1839. Generally the Church has to be content with the more modest work of dealing with the individual. In Toronto it has been allowed to be in the forefront of the Dominion's history since the British occupation. As Toronto is the city of learning and commerce, it is the most important diocese in the Church of Canada and has well been described as the "Banner Diocese". The early history of the diocese is the history of its first Bishop, Dr. Strachan. A Scotchman, born at Aberdeen on April 12, 1778, of humble parentage, he obtained an education at Aberdeen University by his own merits. Coming under the influence of Dr. Chalmers he was invited to go to Canada to establish a school. This project fell through, and he became a tutor in the family of the Hon. Richard Cartwright,

(e) Public
Life :
Toronto.

under whose influence he became a Churchman, and was ordained deacon by the Bishop of Quebec. Then he was at once appointed to Cornwall, where to supplement his inadequate income he began to take pupils, and so founded the famous Cornwall School, which boasts of having educated every notable man in Upper Canada of the last generation. He was called from his school and parish at Cornwall to Toronto (or as it was then called York) at the earnest request of the leading residents, and especially of Major-General Sir Isaac Brock. York was then a tiny town with a few hundred inhabitants and wooden houses. The times were dangerous, and Dr. Strachan played a stout and patriotic part in the war with America. There was but one church in Toronto as late as 1820, and only sixteen clergy in all. So great was the influence of Dr. Strachan, that in 1820 Sir Peregrine Maitland appointed him to a seat on the Legislative Council ; a position which gave him an almost unique opportunity, which he used in the cause of the Church with the most unflinching fidelity of purpose. Fighting the cause of a university

and the vexed question of the clergy reserves, Archdeacon Strachan, as he then was, mitigated the opposition which his uncompromising attitude aroused by the golden opinions he won for his devotion and pastoral care for the sufferers in the appalling cholera plague of 1832. By his influence, amid a storm of hostile and utterly slanderous accusations, he obtained from Sir John Colborne the creation of a number of rectories from the Clergy Reserves.

Consecrated Bishop in August, 1839, his vigorous episcopate left a mark upon the Church which will never be erased. To his unceasing efforts were due the foundation of the University of Toronto. A kinsman of his, the Hon. James McGill, left £10,000 and land to found a University. Strachan entered upon the project on behalf of the Church with enthusiasm. A fierce conflict ensued, which ended in the foundation of King's College in 1842, as a Church of England institution. So strenuous was the opposition that only six years afterwards it became secularized, and so developed into the University of Toronto. The failure of King's College

did not daunt the intrepid fighter, and he spent his best energies in the foundation of Trinity College with a Faculty of Divinity. To him was largely due the establishment of the Church Society, which has made the Canadian Church really missionary, and has extended it through the Province. This has since quite properly given way to the Synod. He died at the age of ninety-four, having attended the first Pan-Anglican Synod. His is a wonderful record of work. "In all my affairs," he said once in answer to the bitterest attacks, which did not scruple to assail his private character, "I have one simple principle to guide me, which is an honest desire to do as well as I can, and leave the result to God."

Many of the clergy working in the Canadian Mission field have been trained either at Trinity or Wycliffe College, which is a second theological college in the Diocese. Further progress still in Church education has been made, and St. Hilda's College, Toronto, for women, is attached to Trinity University.

Quite another aspect of the Church, its

struggles and its successes, is to be found in the Diocese of Ontario. Here the Church is beginning to touch the fringe of the prairie, and the future holds developments which may change the whole state of affairs. The history of the diocese is very interesting. At its inception its area was almost exactly one-third that of England and Wales, equal to two-fifths of Ireland or two-thirds of Scotland. Yet it is one of the smallest dioceses in Eastern Canada! Its land is neither so fertile nor so thickly populated as the West of the province, and therefore it has hard work to raise a sufficient endowment. Though the history of the Church in the Diocese goes as far back as 1784, it was long before there was any substantial Church population, and in 1792, when the population was about 50,000, the Hon. Richard Cartwright, a competent authority, could say that, "in all Upper Canada there are not 100 families who have been educated in the Church of England". At that time there were only three clergy in Upper Canada, two of whom were at work in the present Diocese of Ontario.

(f) Leakage :
Ontario and
Niagara.

Soon afterwards a parish was formed at Cornwall, where Dr. Strachan began his ministry, and later on the entire Lutheran congregation with its pastor, the Rev. John G. Weagant, joined the Anglican Church, and the Diocese had its fourth parish. This state of affairs continued until after the war of 1812-14 ; and during this time the Methodist ministers drew into their fold the people for whom the Church was providing no ministration. Thus the fear of to-day was the fact of the early nineteenth century. Both Bishops Stewart of Quebec and Strachan of Toronto realized the appalling leakage and did their utmost for the Diocese. The latter sent itinerant clergy into selected frontier districts, to try and save the situation. The Methodists—rightly enough, we are bound to admit—gained large accessions, but the work of these travelling missionaries resulted in forty-six parishes being handed over in 1862 to Dr. Lewis, the first Bishop of Ontario. The Bishop entered upon his charge with a high conception of duty, and soon founded a thoroughly representative Diocesan Board of Missions

within the Synod, which led the way to similar Boards in other dioceses.

While amazing progress had been made, nobody knew better than the Bishop himself the weak spot in the Diocese. It had been literally starved. In his charge to the Synod in 1883, he spoke of the danger to his diocese, which to-day is threatening the Church in Canada at large. He pointed out the real reason why the Church not only in the Diocese of Ontario, but throughout the whole province—and we can add the whole Dominion of Canada—has not kept pace with the growth of the population. Many returning themselves in the census as members of the Church of England were outside the ministrations of the Church, because there were not clergy enough, and he added: “There is still room for reflection here and a trumpet call for more missionaries, and larger donations to our mission fund”. Then he puts his finger upon the weak spot, and we cannot do better than quote what he says: “In the generation now passing away, a very large number of the old settlers, while never attending the Church’s services, for

the best of all reasons—that there were none to attend—and though attending other services, yet always called themselves and their families members of the Church of England. That generation either has passed or is passing away, and the rising one, through our neglect to provide them with the ministrations of religion, had no hesitation in calling themselves by the names of the denominations which had come to their relief.”

Niagara.

The same problem faced the Diocese of Niagara. In past years it has been sadly neglected by the Church, and numbers of Church-people have joined other religious Bodies—for lack of Church ministration. The great need of the Diocese seems to be the reconciling of its lost children to the Church, and this is being most happily done, for it is found that at least 25 per cent of the confirmation candidates come from the various denominations. This fact ought to give us pause. Where so many are altogether untouched it is a sad waste of time and strength to be compelled to win back our own. More men, more money would pre-

vent this, and the Diocese of Niagara stands to emphasize the fact. If Church-people are lost to the Church in Canada, it is not that they want to be, but that they are compelled for lack of ministration to look elsewhere; and we ought to add with a real thankfulness our recognition of the devotion of those in the cause of Christ with whom we are bound in conscience to differ.

¹ "It is probable," wrote one a few years ago, "that if the clerical staff could be increased by twenty-five or thirty additional members the Diocese would be fairly well supplied, and the ministrations of the Church brought within reasonable reach of all its members." How encouraging is the response can be measured by the following quotation from the same source, written in 1892. ² "Hamilton, the See-City of the Diocese, has manifested a great revival of Church life and activity. This life has shown itself in the establishment of five new parishes and four new churches. . . . In 1875, there were only

¹ "Eastern Canada and Newfoundland," p. 251.

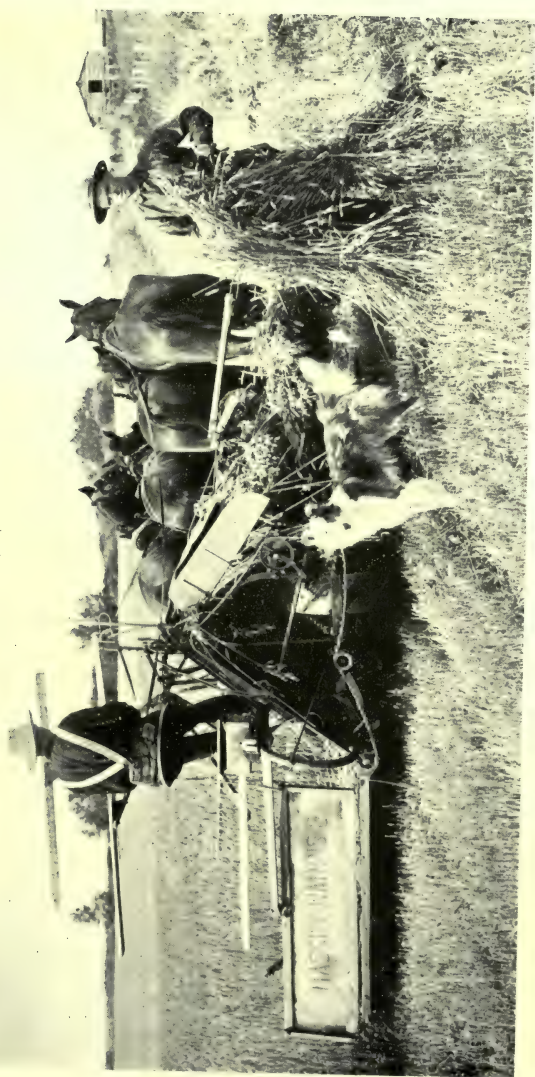
² *Ibid.*, p. 250.

twenty parishes in the Diocese which did not look to the Mission Fund for assistance, now there are forty-two, and twenty-five new stations have been opened for public worship. Over 18,000 persons have been received into the Church by baptism, among whom were many adults and a large number of these had been brought up outside the Church."

The two dioceses of Huron and Algoma are left for separate study; the former because it touches the fringe of the West and is not really "maritime" in any sense: the latter because it is, as yet, the special missionary diocese of the Canadian Church.

Huron.

The Diocese of Huron was formed in 1857 by separating the thirteen Western counties of Ontario from the Diocese of Toronto. It is one of the largest and most important dioceses in the Dominion. It is almost surrounded by the great lakes, Ontario, Erie, Huron, Simcoe, and covers an area of 12,000 square miles with a population well over 800,000. While it has no great town like Montreal or Toronto, it has a number of strong centres, like London,



A REAPING MACHINE

Photo lent by

[Grand Trunk Railway]

Windsor, Chatham, Brantford, Sarnia, S. Thomas, Woodstock, Stratford and Owen Sound. The Diocese has made wonderful progress in material things. When the Rev. Benjamin Cronyn—afterwards the first Bishop—came into the Diocese from Dublin with his wife and two children in 1832 there were few settlers and practically no road, except the Indian trail through the primeval forest in which fierce packs of wolves roamed at will. There were of course no railways ; and the settlers were often living in shanties far from one another, and far from the ministrations of any priest. When the news of Dr. Cronyn's arrival was made known, a deputation waited upon him, begging him to be their clergyman. ¹ "Immediately on this came entreaties from many couples in the neighbourhood to be married ; some of them had for long lived together as husband and wife, but had never had an opportunity of marriage by an ordained minister. Guided by one Robert Parkinson, familiar with the bush, they followed for days on horseback the blazed lines

¹ "Eastern Canada and Newfoundland," p. 203.

through the woods, stopping at the settlers' shanties, 'the parson' performing many marriages, and oftentimes uniting the parents and baptizing their offspring at the same time."

Since then vast strides have been made in every direction. Woods have been cleared, swamps drained, the old corduroy tracks have given way to well metalled roads. Substantial stone houses have taken the place of the old wooden shanties, magnificent farms with rich orchards and smiling pasture lands, villages and townships have sprung up with amazing rapidity upon the waste places, where only wolves had their habitation. The mild climate, the fertility of the soil and the small area of unproductive land have enormously increased the population and wealth of the diocese. The system of railways is so complete that practically every village of any size at all has its railway station. As the rural districts have prospered, the young men move West, and those that remain enlarge their holdings, and so the diocese steadily grows richer.

The Church has made steady progress

too, and to-day there are 155 clergy at work with 290 churches. Huron has always had a character of its own, largely impressed upon it by the Evangelical fervour of Bishop Cronyn. The even distribution of population among its townships and country parishes has produced a real *esprit de corps* in the Diocese, which has had remarkable results. The Diocese has been a veritable "Mother of Bishops" and has given nine to the Canadian Church, besides her own four distinguished rulers.

From the Diocese of Huron we pass to Algoma. that of Algoma, which is a link between the Eastern and Western Churches of Canada. It covers an area of 600 miles by 150, and comprises the civil districts of Muskoka, Parry Sound, part of Nipissing, the Manitoulin Island and East and West Algoma. It was formed out of the Diocese of Toronto in 1873 as the outcome of the deliberations of the Synod of the Ecclesiastical Province of Canada, and was adopted as the missionary field of the province. It is dependent for nearly one half of its maintenance on the voluntary offerings of the members of the Church in

the older parts of Canada and in England. The S.P.G., S.P.C.K., and C.C.C.S., subsidize it with varying amounts; and its needs have brought into existence first the different missionary societies of the Canadian Church, and then by their amalgamation the M.S.C.C., and the official recognition by the Church of its missionary duty. For this alone it deserves the gratitude and sympathy of every Churchman. It is an object lesson of the need and success and inspiration of mission work on the spot in Canada, and it has drawn from the sons of the Canadian Church their very best. Its first two Bishops, Fauquier and Sullivan, really died martyrs to its progress, worn out with the "care of all the churches" in its bounds, and the work of its priests have been especially devoted, severe, isolated and unremitting.

The first Bishop, the Right Rev. Frederic Dawson Fauquier, was appointed by the Provincial Synod and consecrated in 1873. The number of clergy in his diocese was then seven, and there were nineteen churches or church buildings. For eight



HOLIDAY SCENE IN MUSKOKA LAKE DISTRICT, NORTHERN ONTARIO

Photo lent by

Grand Trunk Railway

years he laboured in a diocese ¹ "stretching along the shores of Lakes Huron and Superior, and away through rocky woodlands to the Lake of the Woods, a distance of not less than 1200 miles, and running back in a limitless way to Labrador and the Hudson Bay. The region is for the most part an unbroken forest, with scattered bands of Indians here and there throughout its vast extent. The white settlers are gathered at favoured spots along the shore and on the numerous islands. . . . There were no railways."

Much progress has been made since then. In ten years Bishop Sullivan—Bishop Fauquier's successor—raised £7000 for the endowment of the See, and created a Church and Parsonage Fund and a Superannuation Fund for aged and infirm clergy. To-day there are 103 churches, twelve self-supporting parishes, and 125 congregations, while there are fifty clergy and twenty-six lay-readers. A Diocesan Synod has been established under the present Bishop, the Right Rev. George Thorneloe.

But the character and the needs of the diocese are rapidly changing. The C.P.R.

¹ "Eastern Canada and Newfoundland," p. 239.

runs right-through it, and the Sault line runs across a large part of it. The vast mineral wealth of the district has been realized, and there is a great inrush of miners to its North-Eastern parts, especially at Cobalt, Gowganda and Sault S. Marie. Port Arthur and Fort William are centres of industry and population, which have already gained great wealth and promise more in the future.

This is the stress of Algoma to-day; and the strain is very great for the young diocese. It will need to continue as the home mission field of the Canadian Church; and the work, which has already been started among the mining districts, calls for pressing help both in men and money. Both the record and the need of Algoma deserve the utmost liberality.

Summary.

We have now told in a rapid review the story of the Eastern Dioceses of Canada. It has been illuminated by many a success: but it falls woefully short of what it might be and what it ought to be. The reason is not far to seek. In this portion of the Lord's vineyard, no less than in the rest of Canada, there is an imperative need of more

men. Perhaps the call of Eastern Canada deserves more sympathy than that of any other part. All the Western Dioceses have looked to the older East for men ; and men have generously left their cures in the East for the harder work of the West. Is it too much to hope that Eastern Canada shall not stretch hands across the sea to the old country and call for help in vain ? Many parishes in Eastern Canada are without clergy especially in Nova Scotia and Fredericton : nearly all are under-staffed. One illustration may perhaps make clear the desperate need. We have said that the total number of clergy in the Provinces of Canada and Ontario are 869. We often hear of the lack of clergy in England ; and yet in the Diocese of Oxford—which is by no means one of the largest in England—there are 900 clergy, more than in two whole Provinces of Canada, and what perhaps may make the point more emphatic still the population of the Diocese of Oxford is 636,000 people, that is less than the population of the cities of Montreal and Toronto alone without counting the rest of the ten dioceses.

A little more study of the figures will help us to realize the desperate task of the Canadian clergy. The 900 Oxford clergy cover a district which is 2165 square miles in area. The Canadian clergy are striving to cover an area of 500,000 square miles and to minister to 4,000,000 people, continually increasing, of whom at least as many are declared Church-people as could be found in the Diocese of Oxford while the number of lapsed or neglected for want of men and means, who can tell?

Such is the need of Eastern Canada. Are you going to help, and how? Or what must happen to a nation which is every day growing richer in this world's goods, if there are not enough men to speak to it of God?

CHAPTER VII.

THE PRAIRIE CHURCH.

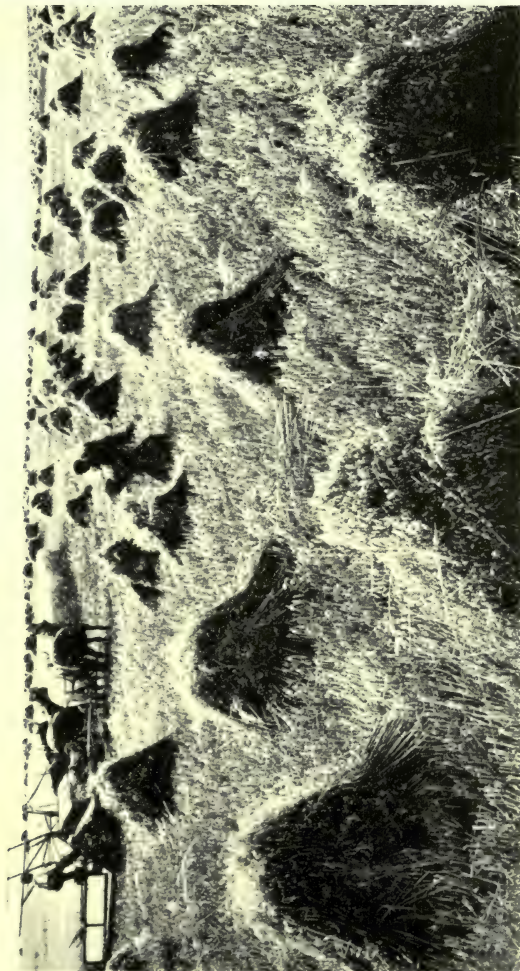
OUR study of the Maritime Church has taught us that wherever there has been earnest work, a wonderful response has been made ; that despite the difficulties of long distances, the most primitive means of communication, and an inadequate supply of men, a Church has been founded with an efficient organization and a promising future—a Church which has become in nearly every diocese self-supporting. It has not taken advantage of its more favoured situation to stand aloof, but has developed a strong sense of unity, so that the whole Church throughout the Dominion is knit together in the General Synod ; it has been led to realize its missionary duty to such a practical extent that not only has it formed a General Board of Missions for work both in Canada and

The zeal of
the maritime
Church.

abroad, but has subscribed many thousands of dollars. But a review of the dioceses shows that they are not over-staffed at the best of times, and often have a hard struggle to maintain themselves. It would not be right to denude them of a ministry which at present is none too numerous for its own work. They have their own problems to solve. Some dioceses are receiving an influx of immigrants ; in others new districts or new industries are opening up, which means a fresh influx upon which no calculation could have been made. Outside grants have for the most part been withdrawn, and what has already been won must be maintained by internal effort.

The problem
of the Prairie
Church.

It is, therefore, right to expect that the help which the East can properly give to the West must at present be strictly limited. That brings us face to face with the problem of the Prairie Church. The Prairie is of vast extent—at least a thousand miles by four hundred. Despite the rapid construction of railways, much of it is difficult to reach. A population—ready-made—is flooding it. Where forty years ago there were barely two



A WESTERN HARVEST

Photo lent by

[Canadian Pacific Railway]

homesteads side by side west of Winnipeg, the whole Prairie is now dotted with farms ; the immigrants flow in yearly by hundreds of thousands, a flow which tends rather to increase than to decrease. For years, as the inexhaustible resources of Canada become better known, we may expect a similar influx of population. Large towns, with all the characteristic difficulties of towns, grow up, almost like mushrooms, in a few weeks. Brandon, for example, had 13,837 inhabitants a year ago ; and Winnipeg—the gateway of the West—has 135,430, which has meant an increase of 93,090 in ten years ; and more arrive every day. The railway station, which is at work day and night, has no less than 145 miles of siding ; and from Winnipeg the railway feeds the Western Prairies with a cosmopolitan and unending stream of immigrants.

It is clear that the development of Canada in the near future depends upon the railway, and therefore it is pushed forward at lightning speed. “The Grand Trunk Pacific Railway intends to build 4000 miles of track in seven years. . . . The Canadian Northern Railway . . . has built

at the rate of a mile a day for eleven years." Every other railway is increasing its track: new railways are in contemplation. When Jervois Arthur Newnham, who had been Bishop of Moosonee for ten years, was translated to Saskatchewan in 1903, with an unparalleled suddenness what Bishop McLean had called "an untrodden and almost unknown wilderness" was becoming a busy farm, teeming with life and workers. The wonderful news was spreading like wildfire through all the nations of the world. The Prairie would grow wheat, six feet high, as nowhere else in the world. An almost frantic scramble began for the best lands. The rails for construction-trains were being laid at the rate of two miles an hour. In one day 9000 immigrants reached Winnipeg to rush West with the utmost haste; day and night the trains continued to pour their thousands on to the Prairie. They have never stopped since.

The Government of Canada realized what it meant. They advertised the merits of the Prairie. Glorious fields of waving corn, long in straw and heavy in the ear,

proved the truth of the generous offer they made to settlers. Farms, villages, towns, great cities have sprung up into existence like a fairy fancy, only they are real with men and women, human souls to work and live and die upon the Prairie. Huge elevators have been built: the talk is of wheat and wheat and wheat again, and the dollars that wheat means. There are acres upon acres still left. Men and women and children are pouring in. A nation ready made in numbers is scattered over the Prairie. They have everything, schools, railway stations, wood for shacks, machines for work; markets begging for their produce, a virgin soil and God's sun in the heaven; everything except their religion. And that is the Prairie problem.

How can the faith of Jesus Christ be brought to them? Religious bodies, Roman Catholics, Methodists, Presbyterians have recognised the spiritual needs of the people and have lavished men and money. ¹ "Often," says Bishop Montgomery, "where one of our men was at work, I found seven or eight ministers of other denominations. There may not

¹ "The Church on the Prairie," p. 4.

have been any members of their own denominations in the district, but that made no difference to the ministers, they were there as ministers to all who would receive them, and I honour them for their missionary zeal towards our own people, towards whom we have not done our duty."

Many of the immigrants belong to the Church of England and want to remain in the Church of England. The problem of Western Canada is how to reach them. If the Church comes second, they will be lost to us. No purely Canadian ministry can be expected to cope with the task: there are naturally few, if any, vocations among the settlers. A ready-made population is a wholly abnormal condition of things which needs an abnormal effort.

For convenience the Prairie Church may be said to consist of the Province of Rupert's Land with its nine bishoprics, although this includes the North-west, which is not really Prairie at all. The Diocese of Rupert's Land was founded in 1849 with Dr. Anderson as the first Bishop, and now consists of nearly the whole civil Province

of Manitoba—an Indian name of happy omen, for it means God's Land—and extends from the boundary of the United States 264 miles north. Its breadth is 222 miles. Originally it comprised the whole of the West of Canada, known and unknown, everything west of Lake Superior to the Pacific and every part north as far as the Pole! The area covered by the Bishop's jurisdiction was 1500 miles by 2000. Thus the Church on the Prairie was planted. Under Bishop Anderson it made great progress. It was his passionate pleading in St. Bride's Church which drew Bishop Bompas to his splendid work in the North-west. He was succeeded in 1865 by Bishop Machray, but even then "there was a complete wilderness of 400 miles in width still separating Manitoba from the nearest weak white settlement". The advent of Bishop Machray was soon followed by the union of the country with the Dominion of Canada, and the development of the Prairie, which the Bishop had foreseen from the beginning. Under his remarkable Episcopate, which lasted until 1903, the Diocese of Rupert's Land

became the Province of the same name. Out of it were carved Moosonee in 1872, Saskatchewan and Athabasca (afterwards Mackenzie River) in 1874, Qu'Appelle and the present Athabasca in 1884, Calgary in 1887, Yukon (originally Selkirk) in 1890, Keewatin in 1899, while British Columbia became a separate diocese in 1859.

All this sounds so promising, that it is almost difficult to believe that there is any problem. In 1879, when the colonial life proper of Rupert's Land began, there were only two priests ministering to the new settlers. To-day the Diocese is still understaffed; and though it had been pre-eminently generous, as befits the pioneer diocese, it needs money sadly. Indeed one of its special difficulties is connected with finance. The population of Manitoba fluctuates. Men move farther West to richer land or more promising prospects. A whole congregation disappears. For another a bad season or a hailstorm has destroyed the crops. There is need of money. The Church population has been depleted. A mission or parish, which has

(a) The
fluctuating
population.

been self-supporting, is compelled to ask for help again. It is difficult to make a yearly estimate of expenditure. Elsewhere another little settlement has sprung up : it needs shepherding. There is no new man to tell off to it : some priest already overburdened must add to his burdens. It will take time and money ; and probably only an occasional visit will be possible.

The difficulty lives in some graphic words of Bishop Montgomery. He has seen it with his own eyes. ^{(b) The long distances.} ¹“Put yourself,” he says, “in the place of a clergyman with some six centres of worship. To the chief centre he must pay much attention, for his stipend comes chiefly from it ; he lives there ; if he were away for a whole Sunday without a service there would be a fine commotion among the churchwardens and sidesmen. Yet he cannot adequately take charge of five other centres if he has always to be at the centre once or twice on Sunday. What is he to do in regard to celebrations of Holy Communion at the other places ? So he has to let a growing township have a service once in three

¹ “The Church on the Prairie,” pp. 79, 80.

weeks or a fortnight. Meanwhile the Methodist or the Presbyterian opens a weekly Sunday evening service, bright and hearty. He can only give the afternoon. It breaks his heart : is he to lose his footing altogether there ? Lay-readers cannot do for Churchmen what local preachers can do for Wesleyans. Why not ? No one knows, but it is a fact. Churchmen wax restive under ministrations which keep Wesleyans happy. Churchmen will comfortably attend the ministrations of the local preacher but not their own Church service unless there is an ordained man or at least a paid lay-reader. These are some of the puzzles of 'work abroad' for the Englishman."

(c) The loss
to the Church
of the
second
generation.

The Prairie is full of such puzzles, and the utterly pathetic thing is that the Englishman wants his Church. Often enough the isolation of the Prairie wakes up in him a sense of what he has lost. He remembers the Church at home which he valued so lightly. Away on the Prairie either he is absorbed in the hard struggle for the "things which perish in the using" or else he wakes up to a new knowledge

of God, and touching incidents are common when he hears the old Church Liturgy again. The tragedy lies in this, that his children have never known the spell of the religion of their forefathers. Only those working on the spot can realize their impotence to reach all, and the waste of a golden opportunity for lack of men and means.

It was not always so ; the remoteness of the Prairie was the difficulty in early days. In 1820 the Hudson Bay Company had sent Mr. West to the Red River Settlement ; and the start then made received an impulse by the visit of Bishop Jacob Mountain of Quebec. As we have said, Dr. Anderson was the first Bishop of the Diocese of Rupert's Land, and the year after his consecration the S.P.G. at his request began to work. ¹ "Previously to 1870 the Church Missions in Rupert's Land had been carried on in days of 'hopeless isolation,' when no increase of the white population could even be expected except from the servants sent out from Great Britain by the Hudson Bay

¹ "Two hundred years of S.P.G.," p. 179.

Company". Their forts or trading places were few and widely scattered: the wandering habits of the Indians made the work especially difficult. The Prairie seemed to be cut off from civilization.

¹ "Direct intercourse with England was maintained by way of Hudson Bay, which was navigable only about four months in a year. Annually in the autumn a ship came to York Factory, but goods had to be carried inland nearly 800 miles." Upon the union of the country with the Dominion of Canada a surprising development took place. A population began to pour in, full grown and ready made. This influx had steadily increased with each year; and thus forms a peculiar part of the Prairie problem. "I am anxious," wrote the Bishop to S.P.G. in 1871, "that the Society . . . should seriously consider the extraordinary circumstances of the south of my diocese." It is indeed a new and extraordinary experience. The Church has not to face an increase of population by the birth of children to settlers: but an artificial increase of population of men and women arriving

¹ "Two hundred years of S.P.G.," p. 179.

in hundreds of thousands every year. The need of outside help was and still is imperative. To Canada's call the S.P.G. has responded nobly ; and played a tremendous part in claiming the Prairie for Christ. " It has," said Bishop Machray in 1884, " given grants to Bishoprics and colleges . . . furnished part of the salaries of Bishops, till endowments were secured, given studentships for candidates for orders, and above all given large and generous grants for the support of Missions." That help has only increased with the years. When for example Bishop McLean was consecrated first Bishop of Saskatchewan in 1874, the S.P.G. not only gave over £2000 to the endowment, but supplemented the Bishop's stipend until in 1886 the endowment fund was completed.

This first Bishop of Saskatchewan was a man of magnificent energy. ¹ " For several years after his arrival he travelled over 1000 miles every winter by dog cariole on the snow and ice, sleeping at night in the open air with the thermometer ranging from 20 to 40 degrees below zero. . . .

¹ " Two hundred years of S.P.G.," p. 180 f.

Then when the railway came, if no regular passenger train were available, the Bishop and Mrs. McLean would take their passage in a common freight train." Indeed he met his death through an accident upon one of these journeys. His episcopate was an anxious time, for the Riel rebellion took place during it. Many new missions were opened, and the Bishop was so successful in his appeals that he not only completed the endowment fund, but raised the necessary money for the chair of a Divinity Professor and set the diocese for the time upon a sound financial basis. His successor Bishop Pinkham set to work to make the Diocese self-supporting. It fell to his lot to organize the public school system of the Province of Manitoba, which occupied him from 1871 to 1885, and three days after his consecration as Bishop in 1887, the Synod of Rupert's Land decided to form the Diocese of Calgary. By his energy the fund was completed and he became the first Bishop. He is another excellent example of the Society's work upon the Prairie. He was himself an S.P.G. missionary, and the Society contri-



CALGARY, ALBERTA

Photo lent by

[Canadian Pacific Railway]

buted over £2000 towards the endowment of his new See, as it had previously done for the See of Saskatchewan. From the beginning then effective work was done to meet the peculiar circumstances by devoted men, bishops, clergy, and lay-workers ; and yet it was impossible to minister to the amazing tide of incoming settlers. A single Prairie Diocese would need about fifty new priests every year to minister to the immigrants over and above those required for the maintenance of work already organized.

Let us see how some of these difficulties are being met. The diocese of Saskatchewan, over 200,000 square miles in area, with the adjacent dioceses of Qu'Appelle and Calgary, enshrines the Prairie problem in all its insistence to-day. In Saskatchewan the " English-speaking and foreign population increases so fast that no statistics are of any use ". Some idea, however, may be gained from the fact that at the land office at Battleford 3587 claims for 160 acre blocks of land were filed in a single year. The immigrants are coming in thousands. At the beginning of last year (1912) there were at least 200,000 people of

How the
difficulties
are being
met.

whom it is calculated 60,000 are Church-people. Since then a season's immigration has enormously increased the number. To minister to them all there are to-day no more than sixty-eight clergy.

Lloyd-
minster.

But from the very beginning of this amazing immigration, the men were found to claim it for their Master. The last stage of the problem began with the departure from Liverpool of 2500 British emigrants in April, 1903, to form the Barr Colony. After their voyage and railway journey to Saskatoon, they camped on the banks of the Saskatchewan, with 200 miles more between them and the "Promised Land". Men, women, and children, they toiled forward with all their possessions piled on wagons. The weather was severe, the trail often well-nigh impassable. Silence and desolation met them on all sides: there was hardly a sign of life till they reached Battleford; at last they found themselves in the land set apart for them, the bare Prairie, sixty miles of their own in a limitless ocean of country. It had been a terrible journey. As they marched, the way was strewn with heavy

furniture, tables, pianos, chests of drawers, flung away to lighten them in their struggle towards the goal. Soon they were deserted by their cowardly leader; another, however, was found to take his place. The Rev. George E. Lloyd was the chaplain provided by the Colonial and Continental Church Society. He led them to what is now called Lloydminster, — a worthy memorial of his work—put heart into them, and kept them for Christ.

He and his wife saved the settlement. They did nothing by halves. ¹“They put up a big tent, they cooked in the evenings for the young bachelors, they started concerts and services, they played games, they encouraged those who began to lose heart, arguing with them that the first winter was the worst time for them and that matters would improve with experience and after they had begun to understand the climate.”

Then, too, Archdeacon Lloyd came to the help of his Bishop and proposed the plan which has done wonders for the Diocese. It was new, it was unconventional,

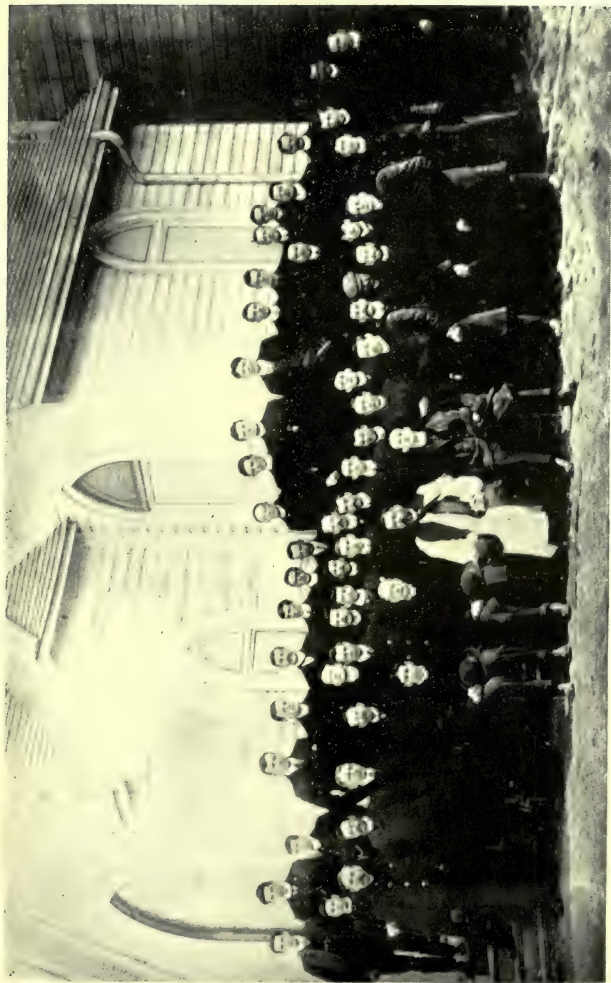
The Student-Catechists.

¹ “The Church on the Prairie,” pp. 14-15.

but for the immediate need it was adequate. It was no less than that fifty of the best men available should be brought out from England to act as Catechists. They were to be distributed throughout the Diocese under the charge of five travelling clergy, who would visit them from time to time, administer the Sacraments to the people they reached, and report upon their progress. No promise of ordination was held out to them. During the worst winter months, when the weather prevented work in their districts, the men were to be withdrawn into Prince Albert for retreat and for study.

The idea was translated into fact by the S.P.G. and the Continental and Colonial Church Society. The Committee of the former allocated £3000 for Rupert's Land, £6000 apiece for Qu'Appelle and Calgary, £8000 for Saskatchewan. ¹ "These sums were spread over three years; the general idea being that twice as much would be needed in the first year than in the second and third, since the men would need passage money, outfit, and the expenses of

¹ "The Church on the Prairie," p. 17.



THE BISHOP OF SASKATCHEWAN AND ARCHDEACON LLOYD'S PARTY AT SASKATOON.

a house at first, none of these items needing repetition afterwards. Thus Saskatchewan might spend £4000 the first year and £2000 in each of the two successive years." Then the Society set to work to find the men as well as the money. Such success crowned the effort, that after a Dismissal Service at Lambeth Parish Church, conducted by Bishop Montgomery, when the Archbishop of Canterbury preached and gave the men his blessing, the Secretary and the Rev. H. Livesay saw off the party from Euston for Liverpool. Here the C.C.C.S. men joined them and Archdeacon Lloyd sailed for Canada from Liverpool with nearly fifty new workers for the Prairie at a single stroke. That is some sort of inspiration. If no diocese ever saw such an increase all at once as Saskatchewan, surely no diocese ever had such a happy influx of workers all together.

It was a stroke characteristic of modern needs and modern times for Christ, boldly enterprised and bravely carried out, worthy of the great societies to which the Church in Canada owes so much. Surely it deserves

to be imitated by others as special needs and special circumstances are understood. For once the race for souls began with something of the same eagerness as the race for gold has so often begun. In all about sixty catechists have gone out, and, after studying for three years, some of them have been ordained.

From the beginning the work was not easy : by a mistake the tents belonging to the party were left behind at Liverpool. When they arrived at Saskatoon they had to be quartered in the small parish hall of St. John's. Some of the men had to go 250 miles to work : some had to go alone. Many were neither accustomed to ride or to drive. But they went pluckily about their business.

Their plan of operations is something like this : ¹ " The areas of the superintending clergy are called ' driving centres '—a new name for a novel situation. Some of these ' driving clergy ' have four catechists under them, some seven and some nine.

" There are three classes of parishes or districts in the Diocese : (1) ' A Mission ' is where only the minor part of the sti-

¹ " The Church on the Prairie," p. 23.

pend is found by the people. (2) 'A Parish' is where the major part of the stipend is found by the people. (3) 'A Rectory' is where the whole is supplied locally. Under present circumstances, and as a general rule, a catechist is supplied to a mission, a deacon to a parish, and a priest to a rectory. There is a further piece of organization. . . . There are deaconesses to be placed in humble dwellings, whose duty it will be to canvass systematically all parishes and missions, inviting every man, woman, and child belonging to the Church to support the Church. Nothing is neglected to foster the fullest amount of self-help."

In order to make the most of the men who volunteered for the emergency it was part of the Archdeacon's plan to organize a Divinity School, in order that the cold winter months, when work would be practically suspended, might be usefully spent in further training. The school was begun on November 12, 1907, and lasted for the following six months. One half of the men came into residence from November to February, the other half

from February to May. "The balance of six or eight men," who could not find room in the building set apart for the catechists, says the Archdeacon, quite as if it were a matter of course to put up such a number for six months in the year, "will come up to my house to sleep"! It was tough work; the cold was so intense that the ink froze in the bottles, and all the work of the College had to be done by the men themselves in addition to their actual studies. This was their holiday after nine months of stiff mission work on the Prairie.

There is of course considerable expense. Sixty men mean sixty ponies, sixty sets of furs, sixty sets of timber for shacks. But the work promises to be a progressive one, and missions gradually become self-supporting. The Divinity School itself has developed. In September, 1909, the school was moved from Prince Albert to Saskatoon in order to bring it into touch with the university of the civil province of Saskatchewan. "A square mile of ground has been given; the Principal of the University has been appointed; blocks of about five or six acres have been

allotted to those who desire to build Colleges—and the first in the field have been the Anglicans. Archdeacon Lloyd has been appointed the first Principal; the Pan-Anglican Committee has granted £5000 to this Divinity College.” It began building in the spring of 1910, and the cost is estimated at £8000.

After the men to preach the Gospel, ^{Church} there is next the need of churches for ^{buildings:} worship, and houses for the ministers. ^{Saskatche-} ^{wan.} Saskatchewan has evolved an economical method in this matter. ¹ Little wooden churches have been designed, the timber for which is prepared, fitted, and labelled in England. They cost from £50 to £200 apiece and have to be erected by voluntary local effort. Each holds sixty people. As the mission grows, it may either be sent for use elsewhere or a nave added and the original building thus transformed into the chancel of a serviceable little church, which will hold from 150 to 200 people.

These little wooden churches are the famous “Canterbury Cathedrals”. A

¹ See Tucker’s “Western Canada,” p. 124 *seq.*

similar frame-work parsonage house costs £30, and is called a "Lambeth Palace". Thus a centre of active work, which at least may "hold the fort" on the Prairie, may be equipped for the modest sum of £80, while another £70 a year will provide the stipend of a catechist.

Real success has crowned this work, and if only it could be multiplied a hundred-fold, the Diocese might in time be able to cope with its problem, and suffer the least leakage in the interval. This is the Bishop's own account of the work: "We are now able to gather our people together for worship, to visit them in their scattered homes, and to give them the ministrations of their own Church, which hitherto some yearned for in vain, and some, alas! forgot, or in resentment at our delay forsook. We are able, I say, to do this in almost every part of the Diocese, where two or three people are to be found. . . . What this means in the way of new missions and fresh centres for worship I must leave you to picture for yourselves. But it does not mean less work or a smaller number of services for each worker; but that the work

can be more thoroughly done, that a far larger number of congregations will have their services regularly and that a number of places which we could not hitherto reach are reached. For example, I could only give Humboldt last year a service about once in three months, although the people there had shown their desire by building a church. Now they have their services every Sunday, and the resident catechist holds service in two or three places near. East of Humboldt we could do nothing, though Watson, Clair and Paswegin wrote to me repeatedly that they were gathering for service among themselves, and besought me to send them a clergyman, if it was only for the administration of the Lord's Supper occasionally. Now they have their regular weekly service, and will have an administration at least once a quarter. It is the same for that vast country west of Saskatoon and south-west of Battleford filling with settlers and with two railways under construction. The people there will have their services read by licensed catechists and also the occasional visit of a clergyman."

In Qu'Appelle
Diocese.

In Qu'Appelle different methods are being adopted to meet the difficulty. The development of the railway system has filled the Diocese with settlers to an almost incredible extent. The rush began in 1883, and when the Diocese was founded in 1884 the Bishop had only two clergy with him. From 1890 onwards the inrush has been even more astonishing and about 200,000 people arrive annually to make their homes in the Diocese.

To-day there are seventy missions or districts, all of which contain a number of out-stations. There are eighty-six clergy and fifty-eight lay readers, so that every man has to serve several congregations.

This is what a Prairie parson says of some work he did in the Diocese, and it may serve as a sample of the every-day round. ¹ "On Tuesday I returned to the Hostel, having during the nine days of my absence driven 186 miles over heavy trails, 360 miles by train, and having held four services, visited twenty families and procured subscriptions of about 260 dollars per annum towards the stipend of the

¹ "Church on the Prairie," p. 61.

first resident clergyman in the Goose Lake district." This work would not take more than a couple of days in an ordinary parish at home, where there is no difficulty in travelling; and well illustrates how only the fringe of the problem on the Prairie can be touched until many, many more men are sent to labour in this part of the Lord's Vineyard.

Special attempts are being made to cope with the need in Qu'Appelle. First, The Railway Mission. there is the Railway Mission, which was started by the Archbishops' Fund. This is modelled upon the organization at work in South Africa. The Rev. Douglas Ellison, who had laboured there for seventeen years, offered himself to Canada. The headquarters of the Mission are at Regina, whither the workers repair at intervals for rest and spiritual refreshment after the wearing time which their work involves. The *modus operandi* is a free movement of clergy and lay-workers along the many new and for the most part unclaimed lines of railway, with the railway cars themselves as their proper means of locomotion. A little reflection will show how valuable

an asset this mission is in a Diocese which is intersected in all directions with railway lines. A priest can soon come into touch with a new settlement : at all events he can know immediately of its existence and of its needs and possibilities.

The first workers started out in July, 1910, and consist to-day of fourteen priests and six laymen with the prospect of a considerable increase. They are providing fortnightly ministrations at forty different centres widely scattered throughout the Diocese, and hope to promote the building of a number of churches in the present year. The numbers only allow them, however, to operate over 500 miles of track, though there are 2800 miles in all throughout the Diocese.

St. Chad's
Hostel.

This work is supplementary to the ordinary parochial work. On June 9, 1904, the Rev. C. R. Littler began the work of the St. Chad's Hostel at Regina. The Bishop originally set apart 6000 square miles for its operations, and the idea of its foundation was that it should be a centre from which men who were preparing for ordination might work. When Mr.



THE CLERGY AND LAY-WORKERS OF THE RAILWAY MISSION



ST. CHAD'S HOSTEL, REGINA

Littler, with his wife, arrived at Regina after a narrow escape from what might have proved a very serious accident to his train, he found the hostel in a very unfinished condition, but soon set to work to put that right. Much of the furniture and fittings were made by him and his students. Soon he had four: the number has since risen to a dozen. Missions were opened in various centres, while the district was widely visited.

"I drove," he says of one expedition, "during the week, 281 miles over an entirely new country, where no Church parson had ever been before, though Methodists, Presbyterians and Baptists were in evidence at every centre. I found many Church people almost despairing of ever having the Church's services, and most enthusiastic in their desire to help. I arranged for the opening at once of six centres. . . . I want another man at once for the Garden Valley District. If I only had the money I could keep ten men at work in districts hitherto untouched. We must be aggressive if the Church is to hold her own in this marvellous land. Every-

where I am told, 'Oh, the old Church is too slow, it lets every denomination get on ahead'. We are going to stop this if possible, but the old Church at home must help us liberally. I am handicapped for want of money for more men: the men are available."

In the
Diocese of
Calgary.

When the Diocese of Calgary was founded there were eleven clergy; to-day there are eighty-five and many paid lay-workers. The Bishop has been singularly fortunate in his appeal for clergy. In January, 1907, he issued an urgent appeal for twenty-three additional clergy; before the year was out it received the generous answer of nineteen offers. Already thirty parishes are supported entirely by the free-will offerings of the people. Calgary has its Cathedral; Edmonton (which one may prophesy will one day be the See-city of another diocese) has a Provincial University; while a Diocesan Theological Training College, the Bishop Pinkham College, largely due to the generosity of Mr. E. H. Riley, M.P., is in course of completion, and an excellent Church school for girls, called St. Hilda's, is already at work in

Calgary. At Edmonton there is a brotherhood under the charge of the Rev. W. G. Boyd, which consists of nine priests and six laymen, who work the district in and near Edmonton, and whose activities reach out to the boundary of the Diocese. The Edmonton Brotherhood.

This Brotherhood, like the Railway Mission, is the special care of the Archbishops' Western Canada Fund. Some short account of it here summarized from Chapter XI. of Bishop Montgomery's "The Church on the Prairie" will add to our knowledge the Prairie problem and the ways in which it is being met.

In 1909 Mr. Ellison of the South African Railway Mission, and Mr. Boyd, who was Chaplain to the Archbishop of Canterbury, both spent some time in Canada; and came home with a common conviction, at which they had arrived independently, in the course of their work, that though the Church had made great efforts to meet the unexpected development of the Prairie, there was need, and imperative need, for much more. Like all those who have studied the matter first hand, their verdict on the Prairie problem was "Now

or never". They laid the facts before the Archbishop of Canterbury, and after consultation he and the Archbishop of York early in 1910 issued the moving appeal which resulted in the formation of the Fund to supplement the efforts of the Canadian Church. They felt strongly "the exceptional character of the crisis". The appeal met with a response, and work was started at once. The Brotherhood has its headquarters at St. Faith's, Edmonton. This is what the Archbishops say of the scheme : "From a central clergy house in that city work will be undertaken in the neighbourhood, along the railways, and in distant out-stations in the bush. Every worker is to have intervals when he can escape from the isolation, the hardships, and the perpetual travel, which the work involves, and gain refreshment of the best sort from the companionship of his fellows in the central home." These requirements are not easy. Priests and deacons who volunteer must be unmarried and promise to work for four years in the Brotherhood. They have to travel long distances to minister to minute congregations.

That sums it up : hard work. A strong faith, good health, a wide sympathy, which can take in novel situations and new ways of life, and a readiness to turn his hand to almost anything, is demanded of each worker. The reward is a small stipend : but a large privilege in winning souls and planting the Church of Christ among the toilers in the Prairie. The problem of the Prairie and its solution are here in miniature.

A similar brotherhood exists in the southern portion of the Diocese. The activity in Calgary Diocese is many-sided, and needs many workers. Its promise of near prosperity makes it specially worthy of help at the moment, because it is morally certain that its missions will soon become self-supporting and that the Diocese will be able—at least in money—to maintain itself, before many years are past. But for the moment the need is pressing.

Before leaving the Prairie we should consider a special type of problem—that of the navvies engaged on railroad construction. The navvy is a rough type,

Work
among the
Navvies.

sometimes a low type, usually either a foreigner or a homesteader. Often he has not come to settle ; but will move elsewhere when his work is done and he can hire out his strong body again. His stay in any place may obviously then be for good or evil ; and he is a vagrant most difficult to catch.

Here are some extracts from the experience of a worker. ¹ "When you see one camp you see the lot. They comprise a number of log shacks, varying in size and number to accommodate as many men as will be required . . . the camps are built from one to two or three miles apart, all along the 'site' of the new railroad, each placed 'out of range' of the dynamite blasting operations. Each contractor has what he calls a headquarters camp ; it is here that he sometimes builds a bungalow for himself and family. Say the contractor has a ten-mile limit ; if he had a camp to mark each mile the headquarters camp would be built in the centre, five miles from the farthest camp. . . . The office shack and

¹ "The Church on the Prairie," p. 127.

stores are usually under the same roof. The dining shack, large enough to seat from 50 to 250 men, has an ample kitchen adjoining. The bunk-houses are all sizes, large and small. The usual method is to have the beds built around the shack, one above the other, in two tiers in Scotch fashion—as a rule there is an ample amount of ‘Michigan feathers’ (hay) to doss on. The foremen or bosses (as they are called) and teamsters have shacks to themselves. Then there are the stables, blacksmith shop, pumphouse, powder house (located for safety about 300 yards away). There are well-equipped hospitals built of planed timber, and separated from each other by about thirty miles. There is a resident doctor and staff in charge. The camp stores carry most things the men require . . . when any purchases are made, these are debited in the store books against the purchaser and the amount deducted from the month’s cheque. Everybody is paid by cheque. . . . No intoxicating liquors of any kind are allowed in any of the construction camps. . . . In the winter ordinary ‘muckers’ get 7s. a day at least

and in the summer from 8s. to 9s. per day and often plenty of overtime. Of course, work in the winter is not so plentiful on account of the snow and frost, but rock excavation proceeds as usual. There is a saying here, that in the winter there are half a dozen men for every job, and in the summer half a dozen jobs for every man. . . . The food in camp is the best in the land. . . . A preacher is always welcome in camp, perhaps because he is a rare commodity ! ”

The Diocese of Keewatin in particular has made some attempt to reach the navvies.

The Church
of England
Navy
Mission.

The Church of England Navy Mission really brought the need of the navvies to notice ; and with the need stands out the peculiar difficulty of the work. The failure of the Canadian Government to complete the railway construction with “ Empire Labour ” owing to the shortage of Empire navvies, has resulted in the navy camps containing such a medley of nationalities and languages, that work among the navvies is peculiarly difficult. Still both the M.S.C.C. and the S.P.G. have taken



CONSTRUCTION WORKERS ON A ROCK CUTTING (NAVY MISSION)



A CHURCH CAMP MISSIONARY, 100 DEGREES IN THE SHADE!
(NAVY MISSIONER)

the work in hand. The M.S.C.C. has provided £300 during the past three years, and the S.P.G. began by granting £500 from its Western Canada Funds. The money is paid through the Navy Mission and on the requisition of the Archbishop of Rupert's Land. The Bishop of Keewatin began with the services of one man, but so strenuous was the work, that his health gave way, and his place was taken for a time by two theological students: one from St. John's, Winnipeg, and the other from Wycliffe College, Winnipeg. They did good service, but a real advance was made when the Navy Mission brought up Mr. J. Miller M'Cormick from Alberta in 1909, and since that date the Navy Mission has had as many as twenty-two missionaries during the summer months, spread over nine dioceses.

Hardly any cause ought to appeal more than that of these navvies. It is they who are the real makers of Canada, as their labours complete the railways which open out its wonderful resources. Ought not we in return to do our utmost to make them for Christ ?

The care of
the Indians.

Athabasca will soon have its share in the Prairie problem, but as yet is practically undeveloped. Farther North still are the Dioceses of Mackenzie River and Yukon, which with Moosonee and Keewatin, see most of the missionary work among the Indians.

The Indians
of the West.

Among the Indians, in every diocese, the past century has witnessed a triumph of Grace. Sixty years ago the Indians were pagans and savages. To-day a Christian civilization has been planted among them. Whole tribes have become Christian. The whole of the Crees and three-fourths of the Ojibways have been baptized. They have the Bible, the Prayer Book, and other literature in their own language.

What makes the result the more wonderful is that contact with the white man has brought sickness and suffering for the Indian in its train. Measles and small-pox, whooping-cough and influenza have in turn almost decimated them; starvation in bad hunting seasons has wrought serious havoc. ¹ "But their faith and their patience often encouraged the mis-

¹ "History of Canadian Railways," vol. III., p. 624.

sionaries, and their love for the means of grace, walking fifteen miles on the Sunday morning to attend church, or through the previous night, rousing the missionary at 3 a.m. when visiting a post for a few days: 'Get up! get up! it is now dawn, and we want to go to church!' At a place called Severn, Mr. Winter (a C.M.S. missionary) found an old Indian, 'the father of the settlement spiritually as well as politically'. 'He rings the church bell, reads the prayers and lessons, raises the tunes and preaches the sermon. He told me he enjoyed "working for Jesus," and only wished he knew more of "the Book," "to teach his people right"'. At the next station, Trout Lake, the pastor is a Cree Indian, the Rev. William Dick, ordained in 1889. 'His labours' wrote Mr. Winter in 1891, 'have been greatly owned and blessed of God. He has been instrumental in leading many to the foot of the Cross, and now he is striving to build them up.'

Here is another picture—this time from Rupert's Land: ¹"At Islington . . . the

¹ "History of Canadian Railways," Vol. III, p. 620.

chief, David Landon . . . was in spiritual as well as secular charge in 1888. On one occasion this man was sent for by a Canadian Government Commissioner to attend a council on Indian matters on a Sunday. 'No,' said he, 'the Chief in Heaven says "No," and so do I.' A peremptory message was sent to him to come at once. 'I must not,' said he, 'we are under command already, and must obey the Head Chief of all, who says, Keep this day holy.' Similar to this incident was the complaint of an American traveller, Colonel Gilder, who was at the head of an expedition towards the North Pole, that he could not get away from York Fort before Christmas (1886) because his Indian guides would not leave till after the Christmas Communion."

How marvellously the mission to the Indians has prospered may be gathered from the fact that the C.M.S.—enthusiastic, as it always is for missions to the heathen—has thought it right to begin withdrawing its grants. The Bishop of Moosonee proposes to meet the difficulty by training native Indians for the ministry ; and provided, as is likely, that

he can choose the right men, this is surely the best way : but he will need help from outside. In Saskatchewan an Industrial School has been opened at Battleford for both boys and girls—a most important feature of any work among the Indians which hopes for success. They must be taught to do something. A similar purpose is served by the S. Barnabas Boarding School at Onion Lake which gave the logs and carried them to build the first church in Lloydminster ; and there is an Indian boarding school at Lac la Rouge. The principal difficulty of these schools lies in the fact that it is not easy to obtain competent teachers for the small salary which the Government offers. There is still good work to be done among the Indians, but how much has already been accomplished may be gathered from the quotations in Chapter IV.

But the Northern Dioceses hold other spheres of work in the dark womb of the future. The richest possible coal-beds exist on both banks of the River Mackenzie. The fur-bearing creatures, from which the district now draws its wealth,

Future Possibilities.

are likely to be of little account, if, as is probable, gold and other valuable minerals exist. The day must come, when the railway will bring this "lone land" nearer—and then? Well, till then no Christian ought to forget Mackenzie River. Already steamers are plying on the river. Is that an omen of the future? Who, knowing the constant surprises of Canada, dare prophesy? It were wise to take the Diocese into any plan for the whole Canadian Church.

Yukon.

For the most distant Diocese, Yukon (originally called Selkirk), is just one of these surprises. When it was formed in 1890, Bishop Bompas chose it for his See instead of Mackenzie, longing as he said "to steal quietly away to the Youcan". The region ought to be solitary enough to please anyone, for it lies on the extreme North-western corner of the Dominion of Canada, extending from British Columbia on the South to the Arctic Ocean on the North, and from the Rocky Mountains on the East to the United States Territory of Alaska. It is literally the end of the world, and yet only a few years after Bishop

Bompas's translation the news of the discovery of gold in July, 1896, brought a wild rush of miners to the district, such as had never been equalled before in all the history of gold-rushes. Dawson City sprang up almost in a night, Klondyke became a household word, fortunes were made in a few weeks, and sometimes lost in as many hours ; and the Bishop, who all his life had pushed farther and farther from civilization, found it actually surging around him. The same thing might happen any day in almost any part of the North-west.

The population of Yukon is now 15,000 English-speaking people and 1000 Indians. What effort the Diocese could make to meet the needs of the miners it did ; and it received its baptism in blood by the death on the way to his work of the missionary sent out by the S.P.G. The Rev. W. G. Lyon volunteered for the Klondyke field. ¹ " Regarding this as a work for the Canadian Church, the Society voted £200 'to assist and stimulate' it in sending a Mission to Klondyke and supporting the same without further aid from the So-

¹ " Two Hundred Years of the S.P.G.," p. 181.

ciety." Starting from Dawson City, Mr. Lyon, in May, 1898, safely reached the Chilcoot Pass, at the summit of which, camped on thirty feet of snow, he ministered to the Canadian Mounted Police; but on June 24 he was drowned in Lake le Barge with his servant—a man named Montegazza—while endeavouring to save their supplies which had been upset in the lake. His body was recovered by the Mounted Police and buried on the banks of the lake.

Unhappily the influx of whites has had the common effect of deteriorating the character and the health of the Indians. Bishop Bompas feared and noted this. "The Indians," he wrote, "now place such high prices on any meat or fuel or other things which they supply to the whites, such as leather or shoes, that it is hard for your missionaries to live with economy among them, and the worst of it is that the younger Indians are only too apt to imitate the careless whites in irreligion and debauchery." And these same careless whites are in many respects splendid fellows, who are risking all in the search for gold. Young men—with the spirit of



A SETTLER'S HOUSE ON THE PRAIRIE



A TYPICAL PRAIRIE CHURCH

adventure stirring them—brave and hardy to face the intense cold and the perils of the way which have claimed so many victims, ready for the hardest work, men of good family, of refinement and education, they would make glorious pioneers for Christ, if only they were won. But their high spirit and reckless vitality are spoiling a child-race as noble as themselves and narrowing their own generous souls to a sordid greed of gain.

Bishop Bompas died in 1905 and was succeeded by Bishop Isaac Stringer, who had been sent by the Eastern Church to Peel River in 1892 and later went to live at Herschel Island, an utterly desolate spot in the Arctic Ocean at the mouth of the Mackenzie River, in order that he might better reach the Eskimo. The Church has its Polar heroes as well as science. He is a worthy successor to Bishop Bompas. Among 15,000 English people and 1000 Indians he labours with only eight clergy, four lay-workers and a few teachers in the cause of Christ. Could devotion go further? Could any appeal be more touching than this?

The appeal
of the Prairie
Church.

It is with a voice of pathos, that Yukon joins the chorus of prayer for help, that goes up unceasingly from the Prairie Church.

The hungry sheep look up, and are not fed,
But swoln with wind, and the rank mist they
draw,

Rot inwardly, and foul contagion spread ;
Besides what the grim wolf with privy paw
Daily devours apace, and nothing said.

That is the need of the Prairie Church—
shepherds for the thousands and thousands
of sheep who are flocking there, with a
living wage for the shepherds, and a tiny
gift to build them folds.

CHAPTER VIII.

THE PACIFIC CHURCH.

“*Beyond the Great Divide.*” It is not one of the least of the wonders of Canada, that west of the vast snow-crowned Rockies, which like some impenetrable fortress guard the farthest limits of the russet Prairie, lies a land fairer and more beautiful, richer and more lavish of all that serves the need of men, than anywhere else in the Dominion. The Land
West of the
Rockies.

British Columbia ought to be wonderful, fenced as it is with the greatest mountains and the greatest ocean in the world, and very wonderful it is. For sixty years a far-off out-post of Empire, now it is one of its living pulses, brought near by the triumphs of science, indescribably fair, and rich beyond all hope of reckoning. The province is 800 miles long by 450 wide. The climate is well-

nigh matchless. The soil is of the most fertile in the world. Fruit grows here as nowhere else. The forests are almost limitless in extent. Trees sometimes reach 300 feet and even more, and measure in girth from four and a half feet to ten feet. There are rich mineral deposits, gold and coal, surpassing belief. The estimated area of coal field is 200 square miles, and the amount of coal underlying each square mile in some parts is put by the Government surveyor at 49,952,000 tons. The sea-board is magnificent, and destined to become the centre of the largest fisheries in the world.

But while the area of the land is immense, the pioneers who are opening it up are proportionately few. Great cities like Vancouver or Victoria, growing towns like Nelson and Rossland and Port Essington have, it is true, a civilization as high as our own, but through the wide expanse of the country, mostly quite unexplored, the solitude and the privation of a settler's life is hard to realize. The mining camp and the lumber-trader's huts are scattered upon the hundreds of islands

which fringe the strangely indented coast. Their occupants—our brothers and sisters—live a life remote from civilization. Upon some of the lonely farms it is more solitary still.

But the problem of the Church in British Columbia has one happy feature. The Church in British Columbia. Here is not the reproach of neglect in the past as is so often the case elsewhere in Canada. For once the Church is first in the field. A wise generalship has already devised a plan of campaign ; and though it is not so stimulating to work for the future, yet now is the time to provide the sinews of war. If they are amply provided, not only will there be no overwhelming difficulties left for our descendants to face when we have gone, but with the fulfilment of the promise of their wise administration British Columbia ought to be a tower of strength from which to recruit help for some of the vacant places in the rest of the Dominion.

We can thank God then that the friends of British Columbia are awake. Yet it must be borne in mind that at almost any time the Province might be overwhelmed

by an enormous influx of inhabitants. The rapid railway development of the Dominion makes anything possible. The completion of the Canadian Pacific Railway with its terminus at Vancouver swept the barrier of the Rockies out of existence. A ten weeks' journey is swallowed up in as many hours, while the comfort and safety of even an emigration train are almost as heaven itself compared with the hardship and peril of the old travelling. The great ocean-going steamers have brought the Pacific coast months nearer to Europe by sea, and when the Panama Canal is completed it will be nearer still. The Grand Trunk Pacific and Canadian Northern will open two more doors to the Farthest West. How many will enter through them?

Then the magnificent resources of the province and its incomparable climate are becoming better known every day. The gold "boom" of '58 was followed by a reaction, which has checked the flow of immigration. That is being forgotten, and the real gold of British Columbia—coal and timber and fruit and fish—is attracting at-

tention. Sooner or later the world will realize its possibilities all of a sudden, and settlers, it has been prophesied, will pour in in greater numbers and shorter time than anywhere else in the world. There will be a perfect avalanche of immigration.

These are the considerations which give the Church in British Columbia a unique opportunity in Canada. A study of its conditions, its progress and its prospects, is therefore more than usually hopeful. Everywhere else in the Dominion, one studies the problem of the Church, its necessities, its duties and its shortcomings with *Misereres* on one's lips—in British Columbia one studies with a *Te Deum* bursting from them. Here at least the Church is forewarned. Men sent to work in British Columbia to-day, money spent in establishing the Church there now, look to be the best investment in the world. The return will be self-supporting dioceses, a splendid yield of souls, and a grand supply of men to help the Church in Canada where most it needs help. There is nothing depressing about the dioceses of British Columbia, none of that feeling of numb

impotence in the face of the multitudes who have made Canada their home which the Prairie dioceses sear into the very soul. One fact alone is worth mention in illustration. The contributions from the Diocese of Columbia to the M.S.C.C. nearly equal the grants made, and there is every prospect that in a few years' time they will overpass them. That is typical. It is the sublime encouragement to help. There is no throwing good money after bad in British Columbia. Church progress there is a "sound concern".

The three
problems. (a)
The Indians.

The problem to be faced in British Columbia is threefold. There are the Red Indians, the Oriental nations—Japanese, Chinese and Hindu, and the white settlers.

The Indians in British Columbia are a different stock either from the Esquimos or those which we have already met in the West. They are naturally proud and independent, fickle and lazy, and when heathen exceedingly dirty: "It is said that they prefer to move to another spot rather than cleanse their village". Some of them are fiercer and braver than the rest and exceedingly skilful sailors, as the crew of an

American vessel knew to their cost, when in 1854 the Indians took them captive, plundered their vessel and held them prisoners, until they were ransomed by the Hudson Bay Company.

But as elsewhere contact with the white races has enervated and degraded them. Even as early as 1860 an S.P.G. missionary could write : ¹ "In their natural state the natives were subject to very few diseases, but those which the white man had introduced among them are destroying some of the tribes very rapidly". Bishop Hills was forced to write sorrowfully in his first report to the S.P.G. : "I saw an Indian running round and round in a circle. He was intoxicated and almost a maniac. I listened to the sounds he was shouting. They were the words of a blasphemous and obscene oath in English ! It is a common thing for Indians, even children, to utter oaths in English. Thus far they have come in close contact only with our vices. We have yet to bring amongst them the heavenly blessing of the Gospel of Christ."

The first work among the Indians in

"Two Hundred Years of S.P.G.," p. 183.

William
Duncan.

British Columbia was done by the Church Missionary Society. Their pioneer missionary, a young schoolmaster named William Duncan, reached Vancouver Island in June, 1857. Here he was still 500 miles from his destination, Fort Simpson, a post of the Hudson Bay Company on the mainland farther north. There he found the Indians to the number of about 2500 and in a pitifully degraded condition. It took him eight months to learn the language—Tsimshian, and then he was able to speak to the chiefs in their own tongue. They received his exhortations well: a school for adults and children alike was formed, and after eighteen months, in the face of great opposition from the medicine-men, who threatened his very life, Duncan had succeeded so well that a marked diminution of drunkenness and profligacy was noticeable, and even the Indians were impressed with the better way of living among his followers.

Then in 1862 Duncan moved with 250 Indians from Fort Simpson to Metlakatla, in order, we must confess with humiliation, that an Indian settlement might be formed

away from the contaminating influence of the white. A flourishing village soon sprang up, and the Government appointed Duncan a magistrate, that he might have the requisite authority to dispense justice in the district. The result was beyond all expectation. In ten years 278 adults and fifty children of Indian parents were baptized. So thorough was Duncan's work, that he actually visited England in 1870 and learned weaving in order to teach the Indians a useful trade.

In 1879 the field covered by the C.M.S. mission came under the jurisdiction of the first Bishop of the new Diocese of Caledonia—the Right Rev. William Ridley, whose wonderfully fruitful episcopate lasted until 1904. Here is a short sketch of the methods of work developed under his guidance. A pioneer missionary in the field must be a strong man : strong in the spirit to face loneliness and disappointment ; strong in the body to build (if necessary) home, church, and school with his own hands. A knowledge of elementary medicine is most useful and inspires confidence. Gradually he wins the confidence

Bishop
Ridley.

of the Indians as he learns to speak their language, and cures their ailments. The children gather for his school, the adults begin to come to prayer. He trains a native teacher, who in turn becomes an evangelist to his own people. Of such teachers is composed, for example, the Red Cross band of Indians, which is virtually a branch of the Church Army, at Aiyansh. They make long journeys. ¹ "One tour occupied four weeks and was made on snowshoes, the travellers often camping at night in the snow. One of them got his feet frozen, and had to be carried on an impromptu sledge. Before arriving at a village they halt for prayer, then unfurling their banner, they enter the village singing and beating a drum. A crowd collects and listens to the preaching. A meeting is perhaps held in the house of a friendly villager, but sometimes opposition is met with; no one is allowed to receive the preachers or give them food. Patience and tact usually break this down, however, and the Word is preached."

In some cases a native teacher and

¹ "The British Columbia Mission, C.M.S.," p. 16 f.

a schoolmaster settle among a heathen tribe, and when souls have been won, prepare them for baptism. . . . The outstation at Gishgages is a case in point. . . . Two Metlakahtla Indians gained the Bishop's consent to journey among the Kwagutl pagans of Vancouver, 300 miles distant. All the help they got was five dollars to pay their steamer fare to Alert Bay. From tribe to tribe they went telling of God's love shown in Jesus Christ. In this way all the members of the Kwagutl tribe have heard the Gospel."

Educational work is equally important. Every mission station has its schools, Sunday or day, boarding-schools, night schools, adult schools, industrial schools. Special work is carried on among the women. The White Home for country-born white children, and an excellent boarding-school for Indian girls, both at Metlakahtla, are carried on by ladies, and the name of Miss West is honoured among both white men and red.

An equally inspiring work is that which was begun by the S.P.G., when at the request of the Bishop of Rupert's Land in

1857 the Society set apart funds for a mission to the heathen in Vancouver's Island, and the first missionary was despatched on the Feast of the Purification, 1859. The work assumed real shape when the Rev. J. B. Good was sent to Nanaimo on Vancouver's Island in 1861. Within two years a church, parsonage, and school for the whole population, and a school-chapel for the Indians were built. He used to visit the Indians from house to house, and work in their Reserve, helping them to cut roads and improve their houses, and adopt a better mode of living. He taught them, cared for their sick and dying, and persuaded them to allow him to vaccinate hundreds of them, and so probably saved them from extinction.

In 1866 he was transferred to the mainland, to Yale on the Fraser River, and in the next year he received an invitation from the Indians on the Thompson River, who numbered about 1500. The Roman Catholics had done some work among them, but it had proved neither successful nor permanent. The story is unparalleled outside the annals of Canada.

¹ "Many of them had visited Yale and had become interested in the Society's mission there. One afternoon in the winter of 1867 a large body of them was seen approaching from the Lytton Road. On they came, walking in single file according to their custom, and headed by Sashiatan, a chief of great repute and influence—once a warrior noted for his prowess and cruelty. Gathering round the church steps with heads uncovered, they stated their desire to be taught a better way than they had known. The deputation was followed by two others of a similar character. Mr. Good thus gained some acquaintance with their language, and with the aid of an interpreter he translated a portion of the Litany into Nitolakapamuk, and chanted it to them, while telling them also of the love of God to man. While Mr. Good was awaiting the arrival of an assistant, Mr. Holmes, whom he proposed to leave at Yale, the Indians sent him a message by telegraph urging him to make haste and come. A few days later he met 600 of them at Lytton, who besought him

¹ "Two Hundred Years of the S.P.G.," p. 187.

to come amongst them and to be their father, teacher, and guide."

Mr. Good went, having received full pledges from the Indians to be true and obedient. How his work prospered may be judged from the visit of the Bishop to the district a year later: "At Yale he preached to 380, under the care of Mr. Holmes, who had already obtained a surprising influence over them.

"On the way to Lytton . . . the Bishop was received by the missionary and sixty mounted Indians, representatives of many tribes and all catechumens in the Mission. . . . The chiefs were decked in every colour and grotesque array. To some of them the Bishop had often in former times spoken about God and the Saviour, but he had never hoped to behold this scene for its remarkable feature was that they had now all accepted the teaching of the Minister of Christ and had put away the prominent sins of heathenism. Men whose histories were written in blood and sorceries had become humble and teachable disciples of the Lord Jesus. . . . In all, there were 580 accepted catechumens at Lytton



CRAWFORD FALLS, KELOWNA, B.C.

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[Agent-General, B.C.

and 180 at Yale—representing . . . about 1500 declared adherents of the Church of England. Baptism was preceded by probations varying from two years and upwards. Many of the converts regularly attended Sunday services from distances extending from ten to fifty miles ; and gambling, an inveterate practice in which relatives have been deliberately sold into slavery, . . . almost ceased.”

The results of this and similar efforts have been almost incredible. Bishop Ridley repeatedly asserted that ¹“the Christian Indians” in his diocese, “were morally better than the goldminers”. The effect of Christianity has been to make the Indian an equal to any white man in the industry of the diocese. So the Bishop sums up : “As the power of Christ’s story arrested the minds of these interesting people, crime diminished ; instead of a race hatred that threatened the civil power, unfeigned loyalty has sprung up, so that the Christian Indian may be relied on

¹ “Two Hundred Years of the S.P.G.,” pp. 187-191.

should public peril arise.”¹ “Spiritually,” wrote Mr. Appleyard from Port Essington in 1897, “the Indians are the life of this country, the whites as a class are lukewarm.” That such is the case is proved by incontestable facts. From the early days of his ministry Mr. Appleyard employed Indians as catechists and interpreters, and indeed allowed them to take as much part in the services of the Church as possible : he would always, for example, get an Indian to read the lessons. The result of this training was to fire the Indians with a desire to do some evangelistic work, and in 1896 three of them sought the Bishop’s sanction to form a branch of the Diocesan Church Army. Their words are worth quoting : “Chief, Bishop, the work of God is no light thing. All parts are weighty. Little things differ not from large in things of God. He makes no distinction ; therefore we may not. If otherwise, thou wilt explain. In our ignorance so we think and therefore so we speak. But if we err, thou hast seen more winters than we have and knowest all the wisdom of the ancients,

¹ “Two Hundred Years of the S.P.G.,” p. 191a.

and wilt instruct us. Whatever thou sayest we will do. Now Chief! Bishop! listen!

¹ “Why should souls die? Why should they be shut out from God? He opens the door—why should the devil close it? We will go against him; we will cry out to souls; we will weep; we will fall low for them to walk over us. Why should walls shut in good news? May not men standing on the streets hear it? Where Jesus walked, let us walk. He spoke with the sun looking down, with the gale roaring, when the stars gave their brightness, when His disciples saw the waves filling their canoe.”

So often has it been necessary to speak of the ill-effect of white influence upon red, that it is a special happiness to be able to record an instance of how the red man has brought his brother white to God. Mr. Appleyard tells the following incident: “A sailor, who had tasted of every sensual vice, and who had a conscience rendered almost nerveless and dead, went to him for instruction and help with a view to baptism. When asked where he had

¹ “Two Hundred Years of the S.P.G.,” p. 191a.

obtained these desires, he said that they had come from the evangelistic work of the Indians."

The three
great
problems. (b)
The
Orientals.

The second great problem which the Church in British Columbia has to face is that of the Oriental nations, Chinese, Japanese and Hindu. They are employed for the most part as laundrymen, domestic servants, salmon-canners and nursery-gardeners. In a lumber mill you may see Canadian, Chinese, and Hindu working side by side, a sight which you could see nowhere else in the world.

The Chinese are by far the largest body of Orientals in Canada—possibly there are from 30,000 to 40,000; and a China Town is to be found in most of the coast cities. The Japanese are checked by the condition that only 600 a year, and those properly provided with passports, may enter directly from Japan. This was to stop their influx from Hawaiian Islands, which looked serious in 1907. They are mostly employed in the fisheries. Most of the Hindus are Sikhs from the Punjab. Their life in Canada, for which they are physically unfitted, is piteous. They have

not the requisite constitution : they are slow and only capable of being employed in the lowest manual labour. Caste and the consequent necessity for food prepared apart from others, makes living difficult, and they herd together in wretched and dirty hovels.

The Chinese is much more insistent. Probably he is necessary in Canada where it is so difficult to get domestic servants. He is gregarious : he and his fellows gradually acquire their own quarter with Chinese shops and Chinese ways of living, and now Chinese homes, since there are Chinese women in Canada. Alas ! he brings with him also his opium dens and his deep-rooted habit of gambling ; and at Victoria joss-houses, the emblem of a heathen religion, are actually to be found planted in a Christian city.

Some progress has, however, been made with these Orientals. For twenty years a mission has been going in Vancouver among the Chinese, and the record of work among the Japanese goes back ten years. Before 1892 spasmodic efforts had been made to reach the Chinese, but it was

not until then that the work was organised as a diocesan mission and placed under the charge of the Rev. H. H. Gowan, an experienced missionary from Honolulu. A Chinese Mission Aid Society was formed and Vancouver and New Westminster were chosen as centres for the work among the 9000 Chinese in the diocese. The chief difficulty lies in the migratory habits of the Chinese. Of five baptized in one year, four moved to other parts of the world. It is pleasant to read, on the other hand, that when a family of Chinese Christians arrived at Yale in 1880, they brought with them strict instructions from the head of a German mission in Hong-Kong, to ally themselves with no Christian body, except the Church of England.

Work among the Japanese is in rather an elementary state. A Japanese settlement was first visited about nine miles from Fort Simpson in 1894 by the Rev. F. Stephenson. Mr. Appleyard's cook, a young Japanese, named Ennyu, works among his countrymen at Port Essington, and classes have been held for the Jap-

anese at Sapperton in New Westminster Diocese by the Rev. J. H. Davis.

We come now to the growing white population of British Columbia, where we shall do well to consider each diocese separately.

The three problems, (c)
The White population :
in the Diocese of British Columbia.

The Diocese of British Columbia was founded in 1859, when it was separated from the vast jurisdiction of Rupert's Land. In one respect the Church beyond the Rockies has been singularly fortunate. Under the early system of colonization for more than a century settlements appealed in vain for a Bishop from the old country. But British Columbia was no sooner proclaimed a colony than it received its Bishop. ¹ "The increase in the number of white men on the coast—chiefly near Vancouver's Island and on the Fraser River, far south of Fort Simpson—led in 1858 to the establishment of the Colony of British Columbia, to comprise the whole of the British territories in America west of the Rocky Mountains; and Miss (afterwards Baroness) Burdett-Coutts came forward

¹ "History of the Church Missionary Society," Vol. II, 616.

with a handsome contribution to the Colonial Bishopricks' Fund for the endowment of a Bishopric." Her gift also included two Archdeaconries. The first Bishop was Dr. Hills, who has rightly been called the pioneer of the Church in British Columbia. A man of wide views, indefatigable energy, brilliant humour, and splendid statesmanship, he well and truly laid the foundation of the Church on the Pacific coast.

It was no easy task. Two grievous schisms threatened the work. The details are best forgotten now. It is due to Bishop Hills that a disaster was avoided. His tours through the Diocese were frequent—for example he twice visited Metlakahtla, a distance of at least 500 miles—his knowledge of the needs of the Diocese incomparable and his success in appealing for help astonishing. It was his foresight which moulded the Dioceses of to-day. In 1879 he visited England to confer with the Archbishop of Canterbury about the division of the Diocese. In consequence the two Dioceses of New Westminster and Caledonia were carved out of it, and

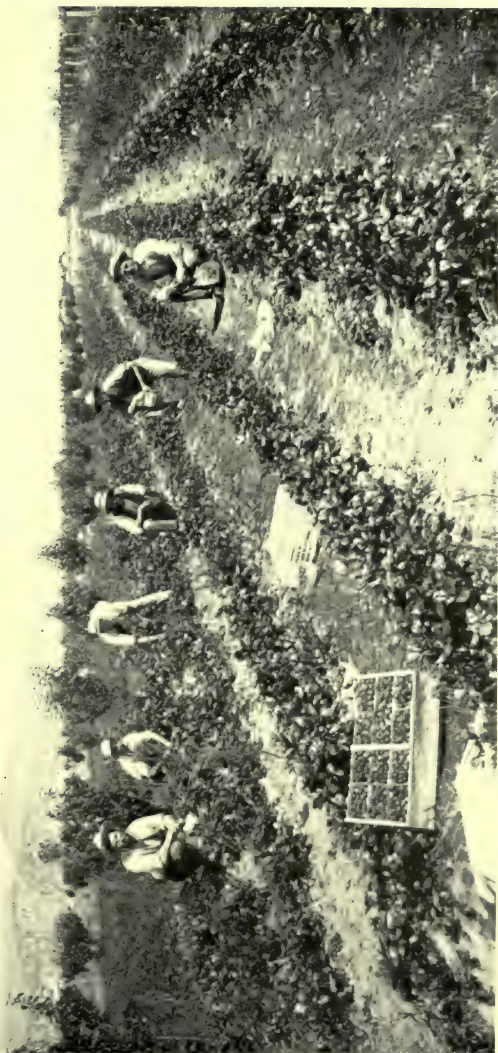
to-day it comprises Vancouver Island and the adjacent islands and has an area of 17,000 square miles. The population consists of 75,000 English speaking and 14,500 non-English speaking people. The chief city is Victoria with a population of 31,620. It is the residential city of the West, to which the rich and those ambitious of a place in society retire, and is distinguished by picturesque houses, and the most beautiful gardens to be seen anywhere in the Dominion.

Shut off as it is by the Rockies from the rest of Canada, the province has its own distinctive sources of wealth. Wheat does not grow well, and is too soft for milling. The chief industries are connected with timber, minerals, fruit and fish. Here is a short description of the life in a lumbering camp :¹ "The camp is a few tents on a clearing. One man, in open-throated shirt, will be cook. Up in the woods is heard the ring of the axes, the occasional crash of falling trees, the shouting of drivers to teams of a dozen horses hauling timber to the creek side. Logs

¹ "Canada as it is," pp. 194-5.

are pitched into the water and set to float, maybe 100 miles before they are gathered in. Where there are snags or shoals the beams cluster in thousands. As the water-line lowers in summer and autumn a stretch of logs is left dry on the banks. There are as many logs littering the riversides as get down to the sawmills. But the floods of next spring will rise and seize them, carry them down in the swirl, and it is next year's logs that will be left dry."

Only hardihood and heroic courage could make this Homeric labour of the lumber trade possible. It has no place for men who count anything of personal dangers. They are fine fellows with souls worth the saving. Yet nobody knew, and possibly nobody cared much, until a young missionary found the need and with it by God's grace the remedy. This was the Rev. John Antle, who was appointed to Fairview, a suburb of Vancouver, some dozen years ago. There he soon raised a frame church, where once had been the forest land of long ago. But he was a Newfoundlander by birth and the love of the



PICKING STRAWBERRIES, KELOWNA, B.C.

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sea was in his veins. Cruising in the Bay of Georgia, he found to his amazement the existence of logging camps upon the islands. Each had from twenty to seventy men without any spiritual oversight at all. He had not been a pioneer missionary in the Western States for nothing. He went to the Bishops of Columbia and New Westminster to tell them that here were splendid fellows, at least 3000, who had neither doctor nor priest for body or soul. They must be helped, and being at heart a seaman, he bethought him of a boat. A boat could move from place to place : it might be church and hospital at once. True the boat he wanted would cost at least £1000 to buy, and more than that each year to maintain, but he never wavered. He set to work. His unflagging efforts were rewarded. The M.S.C.C. subscribed £400, Victoria and Vancouver found another £400 ; the Woman's Auxiliary and the S.P.C.K. fitted out the ship ; and in 1905 the Columbia Coast Mission began with the launch of "Columbia I". Up and down the Straits of Georgia she plied, visiting the myriad logging camps on

Vancouver Island and the mainland. She carried priest and surgeon, and thus began a blessed ministry for those broken in soul or limb. And with the living agent she carried a good library of books, which have provided amusement and instruction for the loggers in those hours of idleness when Satan is most active. So splendid and appropriate a work could not stand still with an enthusiast like John Antle at its head. From ship it went to hospital. The Hastings Mill Company erected the first hospital at Rock Bay, The Tacoma Steel Company a second on Texada Island, a third had been completed at Alert Bay for Indians as well as whites. The loggers have generously supported the work. A "Columbia II" which cost £5000 has taken the place of the old steamer, and a staff of doctors and nurses perform the healing ministry of the Church.

The very success of the mission suggests a further need. Numerous people are beginning to settle on the West Coast of Vancouver Island and can only be reached by ship. The Pacific Ocean is not gentle: it needs a stout-built vessel to live amid its

storms. A scheme is on foot to provide two launches for this work, but it will cost £600 for each. A similar difficulty faces the Diocese of Kootenay, in which the Arrow, the Okanagan, and the Kootenay Lakes offer the same problem of the logger. There is already one launch on the Arrow and another on the Kootenay, the latter the gift of a number of Old Etonians.

There are now thirty clergy in Columbia and their task is no light one. Victoria needs a cathedral, and the question of religious education is likely to become pressing very soon.

The Diocese of New Westminster was founded in 1879. It comprised a district on the mainland between the 49th and 54th parallels of N. latitude, and bounded on the west by the Gulf of Georgia and on the east by the Rocky Mountains. It was further divided in 1900, when that portion of the diocese east of the 120th meridian of W. longitude was separated and formed into the Diocese of Kootenay. Its present area is about 90,000 square miles, with a rapidly growing population of at least 200,000 people, among them

In the
Diocese of
New West-
minster.

8000 Indians, 1679 of whom belong to the Church. It contains the largest number of Orientals in Canada.

Vancouver, the capital, with a population of 100,000, has fourteen parishes and missions, eight of which are self-supporting. It really holds the destiny of the diocese in its hands. It is the Liverpool of the West: yet only twenty-five years ago there was no Vancouver. The streets are alive with people, and electric trams clang past the sky-scrapers. Railway stations and factories are shrines of mammon which throb ceaselessly with the hustle for wealth. When the Canadian Pacific chose Vancouver for its terminus the city's success was assured, but the future contains greater things yet. At least two American railways are racing towards it, and in a very few years will have their termini within it: and it must of necessity be connected with any northern line that enters the province. It possesses one of the most wonderful harbours in the world, open all the year round, land-locked with mountains to make it safe, deep in its waters so that the biggest ships can find



CHURCH OF ST. JOHN THE DIVINE, QUESNEL, CARIBOU



THE FIRST MISSION PARTY, INCLUDING CANON BROOKE AND CANON DEEDES
Mr. E. Goodman, Rev. Isaac Williams, Mr. S. Porringer, Rev. H. T. Pelham, Rev. W. B. Drake,
Canon Brooke, Canon Deedes

anchorage. The Canadian Pacific Railway dispatch their steamers to Japan and the Orient from Vancouver: the Canadian Australian line runs to Australia and New Zealand; ¹ "other lines run through Puget Sound to Seattle and San Francisco, others again to Mexico, whilst there is a constant service to the northern ports of British Columbia; and it is rumoured that soon half the wheat of the west of Canada will pass through Vancouver instead of Quebec and S. John."

Another big town, New Westminster, with a population of 13,394, has three parishes of which two are self-supporting. Throughout the diocese five other parishes receive no support, and these two cities ought to be able to supply the sinews of war for the diocese in a short time. Outside of them the diocese is difficult. There are mountainous districts thinly populated and difficult of access. Here missions ought to be established. There is practically no agricultural land, and no coal or other mines at present. The gold of Caribou is

¹ "Canada, The Land of Hope," by E. Way Elkington.

exhausted. Men and money are required for the whole of the outlying districts; and a wise policy must be framed to provide for the needs of the incoming settlers of the next few years, who, if the past is a trustworthy guide, are likely to contain a higher percentage of Church people than in any other part of Canada.

The River Fraser runs through the diocese, and swarms with fish to an incredible extent. ¹ "The mass of salmon in the Fraser is something that the British sportsman has no idea of, unless in fervid dreams. In the spawning season you often see a wide stretch of water heaving and wriggling, and almost solid with fish moving to their spawning grounds. Salmon are caught as far as 600 miles up the Fraser. Seventy-two canneries are established, forty-eight on the Fraser, and twenty-four on the streams to the north. The fish are netted and speared in a manner which would reduce the British salmon-fisher to tears. . . . The salmon flood the floors of the canneries. For

¹ "Canada as it is," pp. 198-9.

twenty-eight years the salmon industry of British Columbia has been growing. Though millions of salmon are caught every year, no depletion has been observed. The Government is keeping a careful watch and has established several hatcheries."

In 1911 the produce of the British Columbia fisheries was worth nearly £2,000,000.

At present there are fifty-eight clergy working in the diocese, and there are fifty-one churches with 5000 communicants. There are 3000 Sunday school scholars, and the local contributions for 1911 reached £11,500. The immediate need is for more men, and this need is likely to increase. The diocese has set to work to supply its own ministry, and a scheme has been devised for a theological college with two hostels, one called Bishop Latimer, and the other, called St. Mark's. Both are to be affiliated with the Provincial University, which is about to be established in the city of Vancouver. One special feature of the diocese is the endowment of an archdeaconry by the

gift of £5000 from the late Baroness Burdett-Coutts. The Archdeacon is a diocesan official and holds no parish. By careful management the value of the endowment has been more than doubled. It is administered by trustees appointed by the S.P.G.

The Indian work in the diocese at Lytton and Yale has always been encouraging. There is a large boarding school for boys at Lytton, under the New England Company, with a Church of England priest as principal; and an excellent boarding school for girls at Yale under the management of the Sisters of All Hallows of Ditchingham, Norfolk. The industrial school at Lytton is of the highest importance, because the great danger in working for the Indian is that of doing too much for him, and leaving him to do too little for himself.

Missionary work is carried on among the Indians by three clergy and five catechists in thirteen churches, most of which have been built by the Indians; while the Indian Hospital, which was enlarged in 1909 and fitted up with modern surgical

apparatus and operating-rooms, has proved an inestimable boon. The work among the Japanese is bearing fruit, and in 1909 fourteen were baptized and seven confirmed.

The prospect of the diocese then is exceedingly encouraging and affords the hope that, with proper support now, it will be able largely by its own efforts to meet its needs when the rush does come.

The Diocese of Kootenay is the youngest in the Canadian Church. It was created out of New Westminster in 1900, and although as yet no Bishop has been appointed, as the endowment fund is still incomplete, the diocese held its first Synod at Nelson on May 29 and 30, 1900. The diocese is in charge of the Bishop of New Westminster, and will remain so until the endowment fund for the Bishop's stipend is complete. The diocese comprises all that part of British Columbia which lies east of the 120th meridian of W. longitude. The population, which is roughly 100,000, consists almost entirely of English-speaking people, but there are a few thousand Indians and Orientals.

In the Diocese of Kootenay.

The diocese is about half the size of New Westminster, and has been well described as a "sea of mountains"; and since where there are mountains there are valleys, lakes and rivers, the means of communication are fairly easy. Fruit-farming and mining are the principal industries. The glorious Kootenays aspire to be the garden and the orchard of Canada. They will grow apples, peaches, pears and plums as well as the smaller fruits; but the industry is yet in its infancy; the trees are newly planted; labour is scarce and the means of transportation are not of the best. With fruit farming goes mixed farming, and in the lovely Nicola valley there are successful cattle ranches.

All this from a missionary point of view is favourable. Here are no widely scattered farms but compact homesteads. There are twenty-eight clergy, who serve seventy mission stations: twenty-seven church buildings exist, and actually ten parishes are self-supporting, despite the fact that there is no Bishop of Kootenay yet, and the diocese is barely ten years old.

Away from the soft and fruit-bright



THE TOWN OF TRAIL, BRITISH COLUMBIA, SHOWING THE SMELTER IN THE BACKGROUND

valleys, you travel south and west into the mountains. It is no longer a pastoral land of beauty. These mountains, grand indeed, but often grim and forbidding, hold vast stores of mineral wealth. Black colliery towns and villages have sprung up in all directions. They are not beautiful—a black smudge upon the wonderful mountains—but they are brave, more especially if the men sent are of the type of Father Pat whose name is still one to conjure with in any part of British Columbia;¹ they bear their forceful witness to the enterprise of man who has fought his way into the heart of the mountains and wrung their treasure from them. There are mines at Michel, with great shafts and wheels, like the collieries at home; great furnaces and coke ovens at Fernie, and smelters belching forth their flames and smoke at Trail and Grand Forks. But the miners are not scattered, and therefore the problem for the Church is simplified. There needs but a bold initial expenditure, a sufficiency of men to guarantee the training of an increasing

¹ Mercier's "Father Pat," p. 80.

number of successors, and the future will be assured.

In the Dio-
cese of
Caledonia.

We pass from Kootenay north and west to reach the last Diocese of Canada. Like New Westminster the Diocese of Caledonia was carved out of British Columbia in 1879. It comprises the northern half of the province, and embraces the many outlying islands, the coast district and the interior. Its thickly indented coast, its commodious harbours, its heavily timbered valleys and forest-clad hill-sides rising west and ever west into the mighty snow-topped Rockies, hold a treasure in lumber and mineral which men have not reached yet, but are stretching out after with eager hands as the railway pierces through the mountain and finds its terminus in Prince Rupert. Soon this town will be the natural outlet for the products of Northern Alberta and Saskatchewan, and the port for unlimited trade from the older East. It is only a matter of a very few years before the settlers will swoop down upon it. The mining camp, the logging camp, the construction camp will call for workers; the

farms and homesteads will struggle into parishes; labour needs will bring the Oriental; and a second Vancouver will rise upon the Pacific coast.

There are fourteen clergy at work among the people, who number about 10,000 whites, 8000 Indians, 1000 Chinese and 750 Japanese.

The progress of the diocese reads like a fairy story. Some of it has already been told; much more will bear the telling. The work begun by the Rev. H. Sheldon at Cassiar in 1884 and soon moved to Port Essington is an example. He went at the request of Bishop Ridley, who knew something of the destitute state of the whites and in particular of the miners of the district. It was in every sense a venture of faith. Always a dangerous mission, it was marked by such a measure of self-denial on the part of the missionary that he kept himself ¹ "as bare of anything approaching a home or the comforts of a home, as gold-fever can the most enterprising of miners".

He soon secured the building of a

¹ "Two Hundred Years of S.P.G.," p. 189.

church, the first that white men had ever had on the coast, and though his district embraced the whole of the diocese on the mainland, he succeeded in filling his church. He painted the most lurid pictures of the gold-miners. Their camps he described as ¹ "more or less a scene of wickedness . . . gambling, blasphemy. Drinking and prostitution were carried on to a fearful extent"—but again he succeeded so rapidly that in a fortnight at least twenty men attended church.

His ministry, however, only lasted four years, when he lost his life in the cause of duty. On February 28, 1888, with four Indians he took a canoe at Port Essington in order to minister to some sick settlers forty miles distant. When nearly half way to Fort Simpson a sudden squall caught the canoe, split it from stem to stern and capsized its occupants into the water. All were drowned except one Indian lad, who said that in his last struggles, when the flesh was torn from his fingers in an attempt to hold on to the wrecked canoe, Mr. Sheldon never cried

¹ "Two Hundred Years of S.P.G.," p. 190.

out, but kept praying to the God of Heaven to save his Indian boys.

Still the work continued : in 1889 a church and parsonage of sufficient size, a schoolhouse and teacher's residence at Port Essington had been erected : good congregations and plenty of scholars filled the buildings, and their erection was consecrated by noble gifts. ¹ " Many of the poor people sold their trinkets to contribute to Church expenses. One old woman offered a ring and an Indian his best blanket."

A few years later saw a further development. Six new branches besides a centre at Gardner's Inlet, 120 miles distant, while at Port Essington itself it could be said that every white man except two had been brought to church.

The work went further forward still, when it was entrusted to the Rev. B. Appleyard and his wife, a trained nurse, and acquainted with the native language. She is described as being ² " to the Indian his interpreter and curate ; to the Chinese

¹ "Two Hundred Years of S.P.G.," p. 191.

² *Ibid.*

and Japanese, while attending to their bodies, a messenger of God ; to the white people she is rector's wife, to the sick often doctor and nurse, and a friend to all."

When the Klondyke gold rush commenced the Stickine River became the favourite route. The Bishop and Mr. Appleyard hastened to minister to the miners at Glenora, where a log church had been built by Mr. Sheldon. How necessary such ministrations were is shown by the fact that Wrangel, an American town on the route, had become quite unfit for a lady to enter, though in its heathen days it had been perfectly safe. But the Church was first in the field, as also it was in 1899 on the new goldfields at Lake Antlin and Lake Bennett. How difficult the work is may be gathered from the fact that on Lake Antlin the cost of living was so high that the missionary had to work as a carpenter for six dollars a day, until his need was found out and his congregation came to the rescue.

Successful work has been done at Fort Simpson among many nations, including

Russians, Patagonians, and negroes. A magnificent hospital has been erected at Claxton by voluntary subscription with an additional gift of £200 from the S.P.G. as a memorial to Mrs. Ridley, the Bishop's heroic wife, whose life of devotion deserves a volume to itself. One incident out of many may be related. ¹ "On one occasion a clergyman and his wife, placed in a remote mission on the Skeena River, recoiled from the horrors of savage life, and suddenly left for England. To save the work from collapsing (no one else being available), Mrs. Ridley, taking a year's provisions, went herself—a dismal journey of fifteen days, camping and sleeping on the snow being but the least of the discomforts—and for a year dwelt among the Indians and miners, the only white woman within 170 miles, her entire household consisting of two Indian schoolboys. Such was her isolation that the Bishop visited England and returned—travelling 14,000 miles—without her knowing it. When she left, the miners said she was the best parson

¹ "History of Canadian Railways," Vol. III, p. 629.

they had ever had, and the Indians called her 'mother' to the day of her death."

The Needs
of British
Columbia.

That splendid record of missionary heroism may fitly close the appeal of the four dioceses of British Columbia. Their needs may best be summed up in the appeal for £300,000 which the British Columbia Church Aid Society makes to turn a unique opportunity into a glorious triumph for Christ.

"Careful inquiries have been made from those on the spot best qualified to judge as to the probable financial requirements of the Church in this region. We feel bound to look to the future, as well as to the immediate present. There never was a clearer instance of the paramount obligation of 'buying up the opportunity'. For once the Church has the chance of being in time.

"We therefore ask for the sum of £300,000 to be spread over a period of fifteen years, or an annual income of £20,000 during that time. Considering the greatness of the issues at stake, there ought to be no difficulty in accomplishing our object. With this sum, it will be possible :—

“1. To enable the Church to hold the fort for the immediate moment, while the new population is pouring in along the lines of the great railways.

“2. To buy sites for church buildings while land is still comparatively cheap.

“3. To establish upon a secure foundation a college attached to the Provincial University of British Columbia, now on the eve of being started, where young men born and bred on the Pacific Coast itself may be trained for the Ministry.

“4. To endow all the Bishoprics likely to be needed in our time.

“5. To carry on vigorous work among the Indian population, numbering to-day upwards of 40,000, and also among the Chinese and Japanese immigrants, who are very numerous ; and ultimately :—

“6. To render these five dioceses of Columbia, Caledonia, New Westminster, Kootenay, and Yukon self-supporting, and independent of outside help.”

* * * * *

We have now passed in rapid review the story of the Canadian Church. Much has

necessarily been omitted—many an heroic struggle, many a splendid triumph of the Gospel. Because the Church is human, many a mistake has been made and many an opportunity lost : because the Church is divine, many a faint effort has been crowned with success beyond all deserving. In the vast Dominion, which we boast as one of the most glorious in the possession of our Empire, the circumstances of its peoples are widely different : but the need is always the same. Canada is crying, as Macedonia cried of old, Come over and help us ; send us men and money.

That is a cry which ought to come home with irresistible force. Canada is a fair and goodly land, which day by day is offering her treasures to men ; all that they count worth having in this world, all they call wealth, Canada lavishly bestows. Millions will flock to her broad bosom : themselves, their wives, and their children. If man were a mere creature of thews and sinews, that were enough and more than enough : if man were a mere intellect to mould those thews and sinews, that too were enough and more than enough. But



APPLES IN BLOSSOM, NEAR VICTORIA, B.C.

Photo kindly lent by]

[Agent-General, B.C.

we hold that man is a living soul and a redeemed soul. He needs the unsearchable riches of Christ. Canada must offer the Gospel or her tale of riches is sadly wanting.

How is Canada to do this?

But the cry sounds again and this time the more insistently, when we reflect that this glory of Canada is ours. God in His providence let us wrest the Dominion from a mighty nation which never forgot the claim of Christ. The men and the women, who are entering Canada, are our own brothers and sisters or else they are entering in our name and for our Empire. The ties of blood and the responsibility of government rule alike point our duty. A God-given country must offer the Gospel or face a dread account at the Day of Judgment.

How is Canada to do this?

The past years have not been in vain. The heroic souls who have toiled have not toiled for their labour to go to waste. Canada owes it to them, to their blood and to their prayers, that some strive as earnestly to-day as they did then when they

served her with their best. Some one must carry on the Gospel which they proclaimed so nobly.

How is Canada to do this ?

Certainly it is "a mixt multitude," which is making Canada its home and forming a new nation. That also rings like a subdominant note in the cry. The Christ, the Perfect Man, alone had a place for all in His great Heart, alone summed up all the sons of men in the fulness of His human nature. Again the cry makes every Christian heart vibrate. A new nation is coming to the birth. He is no loyal Christian, who will not work and pray that this nation should be Christian. It can only be if the Gospel is ready for all—without money and without price.

How is Canada to do this ?

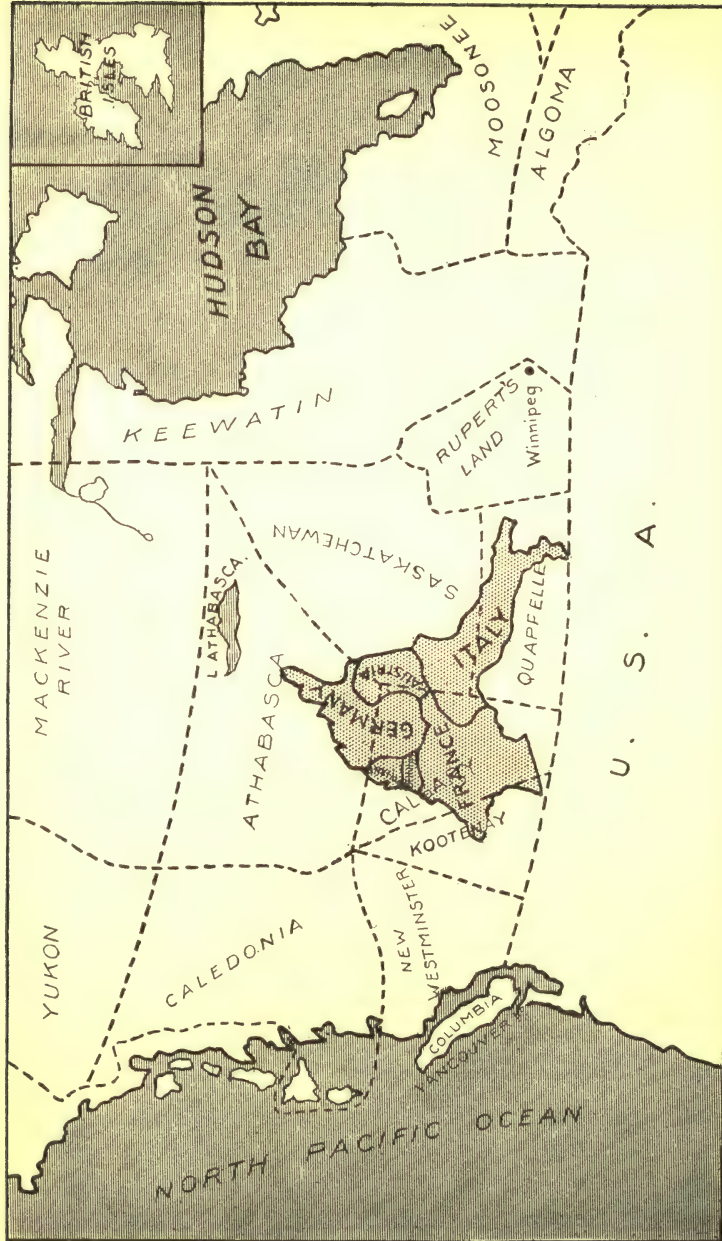
Surely the cry is justified. East and West alike can bear their witness. The past at least has given Canada a Church, set firm upon the Rock of Christ ; the present is showing a brave fight against long odds and past neglect, the future is being foreseen with true statesmanship.

The Gospel indeed has its place for some

among the riches of Canada ; surely none can rest content until it is for all.

How is Canada to do this ?

There can be but one answer to the cry. Knowledge is power at least in so far as it is being used. We know the need of Canada is men and money if Canada is to meet the opportunity. Canada stretches suppliant hands across the Ocean and looks to the old country, which has sent her sons, and to the Mother Church, which has kindled the light of faith in their breasts. Upon whom does the responsibility rest to send men generously and provide means ungrudgingly for the cause of Christ in this hour of desperate need ? Does it not rest upon you ?



MAP OF THE CANADIAN PRAIRIE ILLUSTRATING ITS SIZE COMPARED WITH OTHER COUNTRIES. [See page 13.]

APPENDICES.

I.

POPULATION AND IMMIGRATION.

THE final revision of the last Canadian census June 1, 1911, gives the population of the Dominion as 7,206,643; as against 5,371,315 in 1901—an increase of over 35 per cent in ten years. During the same period the total number of immigrants was 1,715,326.

The accompanying table shows that the immigration from Great Britain and Ireland for the year 1910-11 was 123,013, compared with 59,790 in the previous year. This is the heaviest immigration Canada has ever had from the British Isles in any single year, and this, too, in spite of the greater restrictions now in force, which have resulted in admitting none but high-class immigrants, people well qualified to succeed in the country. The effect of these new regulations has been to reduce the deportation of immigrants of all nationalities from 1748 in 1908-9 to 784 in 1910-11.

COMPARATIVE STATEMENT OF ARRIVALS AT IN-
LAND AND OCEAN PORTS DURING THE LAST
TEN YEARS.

Year.		Great Britain and Ireland.	Other countries except United States.	United States.	Total.
1901-2	-	17,259	23,732	26,388	67,379
1902-3	-	41,792	37,099	49,473	128,364
1903-4	-	50,374	34,785	45,171	130,330
1904-5	-	65,359	37,255	43,652	146,266
1905-6	-	86,790	44,349	57,919	189,064
1906-7 ¹	-	55,791	34,217	34,659	124,667
1907-8	-	120,182	83,975	58,312	262,469
1908-9	-	52,901	34,175	59,832	146,908
1909-10	-	59,790	45,206	103,798	208,794
1910-11	-	123,013	66,620	121,451	311,084
		673,251	441,413	600,655	1,715,325

¹ (Nine months ending March 31.)

Immigration to Canada in 1912

— 395804 —



II.

THE GROWTH OF THE DOMINION.

THE growth of the Dominion in various directions during the last thirty years is strikingly illustrated by the following table, compiled from official sources :—

	1881.	1911.
Estimated population	4,336,504	7,204,527
Mineral production -	\$10,221,255 (1886)	\$106,823,623 (1910)
Letters and postcards sent - -	57,810,000	553,546,000
Railway mileage -	7,331	25,400
Railway earnings -	\$27,987,509	\$188,733,494
Railway passengers	6,943,671	37,097,718
Total imports -	\$105,330,840	\$472,247,540
Total exports -	\$98,290,823	\$297,196,365
Grain exports -	\$14,427,478	\$49,536,308

The revenues and expenditures of the Dominion Government show plainly the growth of the country as a whole. The ordinary revenue for the year ending March 31, 1912, is estimated at between \$130,000,000 and \$140,000,000, as compared with \$117,780,000 in 1911 and \$36,000,000 in 1896. The expenditure for 1911 amounted to \$87,774,198, leaving a surplus of over \$30,000,000.

III.

CANADA'S CHIEF PRODUCTS.

THE total values of the principal products of Canada during 1911 were as follows :—

Field crops	-	-	-	-	\$565,711,600
Timber (1909)	-	-	-	-	\$112,036,913
Minerals (1910)	-	-	-	-	\$106,823,623
Fisheries	-	-	-	-	\$29,965,433

Largest output of *field crops*: Ontario (\$193,260,000); Saskatchewan (\$107,147,000); Quebec (\$103,187,000).

Largest areas of *productive timber land*: British Columbia (100,000,000 acres); Quebec (100,000,000 acres).

Largest output of *minerals*: Ontario (\$43,000,000); British Columbia (\$24,000,000).

Largest output of *fish*: Nova Scotia (\$10,119,243—increase of \$2,000,000 on preceding year); British Columbia (\$9,163,235).

IV.

CITIES AND TOWNS OF CANADA OF OVER 10,000 INHABITANTS—SHOWING INCREASE OR DECREASE OF YEARS 1901-11.

ALBERTA.

	1901.	1911.	Inc.
Calgary	4,097	43,736	39,639
Edmonton	2,626	24,882	22,256

BRITISH COLUMBIA.

	1901.	1911.	Inc.
New Westminster	6,499	13,394	6,895
Vancouver	27,010	100,333	73,323
Vancouver South	—	16,021	16,021
Victoria	20,816	31,620	10,804

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MANITOBA.

		1901.	1911.	Inc.
Brandon	- -	5,620	13,837	8,217
Winnipeg	- -	42,340	135,430	93,090

NEW BRUNSWICK.

		1901.	1911.	Inc.
Moncton	- -	9,026	11,329	2,303
St. John	- -	40,711	42,363	1,652

NOVA SCOTIA.

		1901.	1911.	Inc.
Glace Bay	- -	6,945	16,561	9,616
Halifax	- -	40,832	46,081	5,249
Sydney Town	- -	9,909	17,617	7,708

ONTARIO.

		1901.	1911.	Inc.
Berlin	- -	9,747	15,192	5,445
Brantford	- -	16,619	23,046	6,427
Chatham	- -	9,068	10,760	1,692
Fort William	- -	3,633	16,498	12,865
Galt	- -	7,866	10,299	2,433
Guelph	- -	11,496	15,148	3,652
Hamilton	- -	52,634	81,879	29,245
Kingston	- -	17,961	18,815	854
London	- -	37,976	46,177	8,201
Ottawa	- -	59,928	86,340	26,412
Owen Sound	- -	8,776	12,555	3,769
Peterborough	- -	11,239	18,312	7,073
Port Arthur	- -	3,214	11,216	8,002
St. Thomas	- -	11,485	14,050	2,565
Sault Ste. Marie	- -	7,169	10,179	3,010
Stratford	- -	9,959	12,929	2,970
Toronto	- -	208,040	376,240	168,200
Windsor	- -	12,153	17,819	5,666

PRINCE EDWARD ISLAND.

		1901.	1911.	Dec.
Charlottetown	-	12,080	11,198	882

QUEBEC.

		1901.	1911.	Inc.
Hull	- -	13,993	17,585	3,592
Lachine	- -	5,561	10,778	5,217
Maisonneuve	-	3,958	18,674	14,716
Montreal	- -	267,730	466,197	198,467
Quebec	- -	68,840	78,067	9,227
Sherbrooke	- -	11,765	16,405	4,640
Three Rivers	-	9,981	14,441	4,460
Valleyfield	- -	11,055	9,447	¹ 1,608
Verdun	- -	1,898	11,622	9,724
Westmount	-	8,856	14,318	5,462

SASKATCHEWAN.

		1901.	1911.	Inc.
Moose Jaw	- -	1,558	13,824	12,266
Regina	- -	2,249	30,210	27,961
Saskatoon	- -	113	12,002	11,889

THE TERRITORIES.

		1901.	1911.
North-West	- -	20,129	8,512
Yukon	- - -	27,219	16,951

V.

RAILWAYS.

ON June 30, 1911, the railway mileage in operation throughout Canada was 25,400 miles, an increase of 669 miles over the previous year, and

¹ Decrease.

over 2000 miles more than was in operation in the United Kingdom in 1911. In addition, on the same date, there were about 11,000 miles of new track under construction.

As illustrating the progress of Canadian railways in thirty years, it may be stated that in 1881 there were 7331 miles in operation and 6,943,671 passengers carried ; in 1891, 13,838 miles, and 13,222,568 passengers carried ; in 1901, 18,140 miles, and 18,385,722 passengers carried ; while in 1911 the figures were : Miles in operation, 25,400 ; passengers carried, 37,097,718.

VI.

RELIGIOUS BELIEFS.

A CANADIAN RELIGIOUS CENSUS.

ANOTHER interesting bulletin has just been issued by the Census and Statistics Office at Ottawa, which, in the first place, shows a correction in the published figures making the total population of Canada on June 1, 1911, 7,206,643, not 7,204,838. The bulletin then goes on to analyse the religious beliefs of the people, this question, together with many others excluded in the case of the United Kingdom, having been asked. No fewer than seventy-nine separate religious beliefs are specified, as compared with fifty-seven at the 1901 census. The number of persons

specified as of "No religion" was 32,490 in 1911, as against 43,222 in 1901.

The Roman Catholic population of Canada was 2,833,041 in 1911, or considerably more than one-third of the total inhabitants—a fact which is, of course, due to the enormous preponderance of Canadians of French extraction in the Province of Quebec. The next numerically strongest body are the Presbyterians with 1,115,324; then come the Methodists with 1,079,892; and fourth, the Anglicans (Church of England) with 1,043,017. The fifth place is occupied by the Baptists with 382,666, followed by the Lutherans with 229,864. No other specified religious body has more than the 88,507 credited to the Greek Church. The Jews numbered 74,564 in 1911, as compared with 16,401 in 1901—a notable increase. The Salvation Army adherents increased from 10,307 to 18,834 during the decade. Sikhs and Hindus total 1,758; Buddhists, 10,012; Mohammedans, 797; Mennonites, 44,611; Spiritualists, 674; and "Socialists," 206.

As regards the four leading religious bodies, it is of interest to note that during the decade 1901-1911 the proportion of Anglicans to the total population rose from 12·69 to 14·47; while that of the Roman Catholics fell from 41·51 to 39·31; that of the Presbyterians from 15·68 to 15·48; and that of the Methodists from 17·07 to 14·98.

VII.

CHRONOLOGICAL TABLE OF CHIEF

RELIGIOUS EVENTS.

- 1610. Father Fleche (R.C.), first missionary.
- 1622. Dr. John Donne preached first missionary sermon in S. Paul's.
- 1646. John Eliot, missionary to Red Indians.
- 1649. New England Company established by Long Parliament.
- 1658. Laval, first (R.C.) Canadian Bishop.
- 1661. New Charter of Incorporation of New England Company.
- 1698. Society for Promoting Christian Knowledge founded.
- 1701. Society for the Propagation of the Gospel founded.
- 1736. John Wesley, S.P.G., missionary to Georgia.
- 1749. First English clergyman in Canada.
- 1786. Colonial Bishopric Act passed.
- 1787. Foundation of See of Nova Scotia.
John Inglis, first colonial Bishop. Nova Scotia.
- 1793. Foundation of See of Quebec.
- 1799. Church Missionary Society founded.
- 1822. John West, missionary to Red River Settlement.
- 1839. Foundation of See of Newfoundland, and Toronto.

- 1850. First Indian priest ordained (H. Budd).
- 1851. First diocesan Synod at Toronto.
- 1856. Admiral Prevost began mission to Columbia.
- 1861. First Provincial Synod in Montreal.
- 1865. Machray, first Bishop of Rupert's Land.
- 1867. First Lambeth Pan-Anglican Conference.
- 1868. Dominion of Canada established.
- 1895. Foundation of Canadian Church Missionary Association.
- 1902. Formation of the Missionary Society of the Church of Canada.

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